



M^rs ELIZABETH BURNET

Anno Etatis 46.



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A
METHOD
OF
DEVOTION:

OR,
RULES
FOR
Holy & Devout LIVING,
WITH
PRAYERS on several Occasions,
and Advices and Devotions for the
Holy **SACRAMENT.**

Written by Mrs. *BURNET*, late Wife
of the Right Reverend Father in God
GILBERT Lord Bishop of *SARUM*.

The Second Edition.

To which is added,
Some Account of her **LIFE**,
by *T. Goodwyn* Arch-Deacon of *Oxford*.

L O N D O N,

Printed for *Joseph Downing* in *Bartholomew-Close* near
West-Smithfield, *C. Smith* at the *Buck* near the *Temple*,
& *A. Barker* at *St. Lawrence-Lane-end*, *Cheapside*. 1709.

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A C C O U N T
O F T H E
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A N D
C H A R A C T E R
O F T H E
A U T H O R.

I T being thought fit to publish
the Name of the Author of this
Book, to the World, (which her
Modesty did not suffer her to
consent to while she lived) that it
might be farther recommended by
the established Reputation, which she
has

has left behind her, it was judg'd necessary to add an Account of her Life, and Character; not so much to inform the present Age, to which she was so well known, that her Loss is as much lamented, as that of any one in the Station, she was in, was ever observed to be; but that she may be a standing Pattern to Posterity, who may see in her Life, and Character, a just Representation of a good Christian, adorned with the most eminent Virtues, and Graces of the Gospel.

This is a Task indeed, which I was very much afraid to undertake, and would rather have left it to a far better Hand: But it being put upon me by those, whom I could not deny, who knew my Acquaintance with her in a Friendship of many Years; I have drawn up this following short Account: Short I may say, for I am conscious to my self, that I have represented her but imperfectly. However, I can truly affirm, that it contains nothing but what I have gathered from my own Observation, and from the best Inquiries, I could make, of those, that knew her well, and who were equally concerned with

Life of the Author.

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with my self, to have nothing said of her, but what might be fully depended upon, and be rather within, than beyond the Truth.

She was Born the 8th of November, in the Year 1661. being the Eldest Daughter of Sir *Richard Blake*, Knight, the fifth Son of *Thomas Blake*, of *Earontoun* in the County of *Southampton*, Esq; of an eminent Family, and of *Elizabeth* the Daughter of Dr. *Bachurst*, a Physician in *London*, one of eminent Piety, and of the most considerable Men of his Profession in his time.

At Eleven Years old she began to have a true Sense of Religion, and read with great Application the Books, that were put into her Hands; but was not quite satisfied with them, aspiring after more solid and sublimer Notions, than what she found in them: On this account it was that more than ordinary Care was taken to make her think meanly of her self, she being bred up in the greatest privacy possible.

At a little more than Seventeen Years of Age she was Married to *Robert Berkely* of *Spetchly* in the County of *Worcester*, Esq; Grandson of Sir

Robert Berkely, that was a Judge in King Charles the First's time: Which was procured, chiefly by the means of that Apostolical Man Dr. *Fell*, late Lord Bishop of *Oxford*, who was that Young Gentleman's Guardian, and had taken the Care of his Education. That great Prelate, so famous for his Piety, and Learning, thought that the Assisting him in that Match was the greatest Service he ever did him.

When she came into that Family, she found this Gentleman's Mother a zealous Papist, and a Woman of a good Life. This put her upon taking especial Care to study her own Religion in a larger Compass, in order to understand the Controversies between our Church and the Church of *Rome*, that she might be able to preserve her Husband, and her self, from the Artifices, and Insinuations of the Popish Priests, and the Influences of his Mother, who had great Interest in him. But yet, considering the particular turn of his Mind, and the great Deference, he had to his Mother, she found her self obliged to be very tender, and careful, that he might not be disturbed with unnecessary

unnecessary Disputes about Religion, in which, and in her whole Management in this respect, there appeared a Discretion admired by all, that knew her.

At the same time she obliged her self to a more than ordinary strictness, in all the Offices of Piety, and in her whole Conduct, that she might adorn her own Profession by a suitable Practice, constantly governing her self by the Rules of true Religion, and of a severe Virtue; instead of which in the Church of *Rome* is too often found only the outward shew, and appearance of them. And therefore living in the Country where she had much leisure, she spent great part of her time in Devotion and Reading: And when he would divert her self with Work, he had generally some Persons to read to her: When her poor Neighbours came to Visit her, which being encouraged by her, they often did, that she might Instruct them without seeming to take too much upon her, she would frequently read good Books to them.

In this manner she lived for Six Years, being esteemed, and loved by all, that knew her; even by those, who, on the account of different Opinions in Religion, were likely to be most prejudiced against her.

In King James's time, when the Fears of Popery began greatly to encrease, and Bishop Fell died, who had great Influence over Mr. Berkely, and visited him once a Year with still greater Satisfaction in the happy Choice of a Wife, which he had made for him, to prevent his being wrought upon by his Relations, at a Time when they had mighty hopes of their Religion being settled here, she prevailed with him to go to Holland, and Travelled with him over the Seventeen Provinces; where, on the Account of his Relations, they met with an unusually kind reception in the Popish Provinces: Letters being sent without their Knowledge to Brussels, Ghent, Liege, and other considerable Places; recommending her in a very particular manner, as one that had been, as they call it of the Catholick Church, her Piety and Virtue were great enough to entitle her to the Character of Saint.

After

After this they both fixed at the Hague : Where she was soon known, and grew into the Esteem, and Friendship of Persons of the highest Rank, till about the Time of the Revolution, then they returned into *England*, and went to *Spatchly*, his Country-Seat.

Here she went on in the happy Course of Life, she was at first engaged in, increasing continually in Knowledge, and good Works. She had generally had some Young Persons in her Family, whom she well improved both by her Instructions, and Example ; so that there was quickly a visible alteration made in them.

Her Knowledge, and Virtue made her every Day more, and more taken notice of in that Country. She contracted an intimate Friendship with the then Lord Bishop of *Worcester*, who has left so great a Name behind him for his eminent Piety and Learning, Dr. *Stillingfleet* : He to his Death continued in an high esteem of her, and has been often heard, upon several Occasions to say, that he knew not a more considerable Woman in *England*, than she was. Nor was she less esteemed by the Dean

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of that Church, the present Lord Bishop of Oxford, who had always a high Value for her. But the Lord Bishop of Worcester, that now is, having a particular Relation to her, treated her always with such a Respect, and expressed his Esteem of her on all Occasions in such Terms, that her great Humility, and Modesty made her ashamed to receive it. Thus she continued to live with Mr. Berkeley till the Year of our Lord 1693, when he died, and was Buried with his Ancestors at Spetchly.

In her Widowhood, as she had more Time, and Leisure, so she applied it wholly to Devotion, to Reading, to Acts of Charity, and the Offices of Friendship; particularly, she took upon her the Care of her late Husband's Protestant Relations, as if they had been her own; and was indeed a Mother to them all, as long as she lived, shewing a great Concern for them, and Kindness to them, even at her Death. She was also very kind, and obliging to all the rest of his Family.

She had then a very plentiful Income, which she managed with great Prudence, as well as with an high degree

ree of Charity; and was indeed
neasie at all other kind of Expences,
but what went that way.

While she continued at *Spetchly*, she
kept an Hospitable Table, to which
the Neighbouring Clergy were always
welcome. She paid true respect to
those of them that were in Low
Circumstances, heartily esteeming
them for the sake of their Functions and
labours; she frequently made them
resents of the most useful Books,
and to some she generously lent Mo-
ney without requiring any Security,
expecting only to be paid, when by
the Providence of God, they might
be put into more easie Circumstan-
ces.

She spent some time in *Worcester*
at the Bishop's Palace, with Bishop
Stillingfleet, and Mrs. *Stillingfleet*, with
whom she had a most particular
Friendship, and at the Commanda-
nt's House of *Robert Wylde*, Esq; who
took a particular Care of her, and
her Concerns: For whom, and
whole Family, she had, as they
well deserved it from her, a great
Measure of Esteem, and Friendship.

Mr,

Mr. Berkely ordering in his Will a great Sum of Money to be raised out of his Estate, to Erect an Hospital at Worcester for poor People, she had it much at her Heart to see that brought to perfection, as soon as was possible; and it pleased God to continue her Life, till she saw it was settled. Besides the Care of this, she took upon her several Charges in relation to his Affairs, more than the Law required, in the Payment of Debts, and Legacies: And here she continued still one eminent Instance of Charity, to which she had engaged Mr. Berkely in his Lifetime; which kind of Charity is now, by the Blessing of God, spread almost all over England, in setting up Schools for the Instruction, and Education of poor Children; which she afterward encreased to a much greater Number.

She spent a good part of her time at London with her only Sister, the Wife of Mr. Justice Dormer, who was always very dear to her, and she had an high Value for the great Integrity, and Worth of the Judge.

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She had early an Inclination to employ her Pen in several sorts of Composition, which she was thought by her Friends to do to so very good purpose, that it encouraged her to employ much of her time that way ; and while she was a Widow, she made the first Draught of the following Book for her own Use only, consisting of such Rules, and Directions, as she resolved to conduct her self by, and which indeed had been all along the Measure of her Practice.

She continued a Widow near Seven Years, and then was Married to the Right Reverend the Lord Bishop of Salisbury ; where she found a Family of Children, which she treated, not with a false Indulgence, nor with an unnatural Severity, but with that care, and true concern for their Education, as if they had been her own ; and was indeed loved, and respected by them, as if she had brought them into the World ; of which the Bishop was so sensible, that he had, by his Will then made, left them entirely under her Care, and Authority, in so absolute a manner, that it has been seldom known, that so much was trusted even to the proper Mothers of any

any Children. And, the Bishop judging right, that he brought Blessing, and Happiness enough into his Family, by bringing her self into it, desired her to secure all her own Estate, and Income to her self, with a Power to make such a Will as she pleased ; to which he bound himself to consent : So she continued the Mistress of all, that was her own, and allowed for her own Entertainment that, which did not exceed the Rate of a Boarding-House, that so she might the more abound in good Works ; which the Bishop readily accepted of, tho' he was willing, and often told her so, that nothing at all should be allowed upon that account; for she had in her self, a Treasure valuable beyond all Riches : And indeed the Bishop was willing, that all the World should see, what a Value he set on so much true Worth of the sublimest sort, as he found he possessed in Her.

After this, she extended her Charity farther than she had done before and indeed instead of giving a double Tenth, or a fifth part of her Income that way, which is the largest Proportion that any have suggested, as taken from the *Jewish Constitution*, she
was

was very uneasy at taking a fifth Part of it to her own Use. She seldom went beyond it, but was much oftner within it ; by which means she was able to give many Sums away in Charitable Uses; and particularly the Number of Children taught at her expence in and about *Worcester* and *Salisbury* were above an Hundred.

And now she grew into a more general Acquaintance, and was continually rising higher in the Esteem of the World, as she was more known. She centred into Friendship with some Persons of the greatest Quality, which made no other alteration in her, than the increasing her Zeal of doing more Good, as her Interest was enlarged. The being rich in good Works was visibly the greatest Design of her whole Life, and that which she most of all delighted in.

Notwithstanding the Interruptions, which a more general Acquaintance gave her, she spent as much time, as she could get to her self, in Writing upon Divine, and Moral Subjects ; and was prevailed with to consent to the printing of the *first* Edition of this Book, which, as well as the *Second*, was all entirely her own composing, without any

This being very much approved of by many of her Friends, she thought she could make it more useful, by adding a great deal to it out of many other Papers, she had by her; and she Printed a Second Edition of it at her own Expence, that she might dispose of it among those, whom she thought most likely to be improved by it.

She kept a constant Journal of her Life, and every Evening spent much time in recollecting her Actions, and Discourse that Day; and would call her self to a strict Account in every particular, that the Errours of every Day past might be avoided in those, that were to follow.

She continually laboured under a weak Disposition of Body, which grew upon her at length so much that it was thought she could not easily get over it. On this Account she was advised to go to the *Span* for the Recovery of her Health; which Journey she undertook in the Year 1707, and, wheresoever she went, she was received with great Marks of Esteem, and Respect by Persons of the most eminent Ranks.

After

After her return, she seemed to be in a much better state of Health; and bare the Severity of the beginning of the last Winter so well; that her Friends hoped her Constitution was grown stronger than it had been: but it pleased God, that upon the breaking of the Frost January 27. she was taken with a Pleuritick Fever, the Symptoms of which were not violent, nor were her Friends at first apprehensive of her Danger, but her Lungs being weak, in a few Days she sunk under it, and died Feb. 3. 1708. She was Buried at Spetchley by her former Husband, according to a Promise she had made him, as appears by this Clause in her Will. "I will that my Body be Buried in the Parish-Church of Spetchley, in the County of Worcester, in a Vault made by me for my former Husband, Robert Berkely, Esq; and my self. I order this to fulfil a Promise I made to him; not out of any want of Respect or Kindness to my present Husband, who has by his great Kindness and Confidence, deserved from me all the gratitude and acknowledgements of Love and Respect I can testify."

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And

And thus I have given a very brief Account of some of the most remarkable Circumstances of her Life, in which she must appear a bright Example of the most eminent Virtue, in a private Station; but I should not do Justice either to her, or to the World, if I did not enlarge a little more upon her Character, in which, if I should be thought to have said too much, by them that were not acquainted with her, I am confident what I say, will be judged by them that did know her, to fall far below her Character.

There needs the less be said, because the following Book is a just Representation of her; it giving the most exact Description of her Progress in every part of her Duty, in which there is nothing said that proceeded from an heated Imagination, which carries some to greater heights than are perhaps consistent with Humane Nature; but the whole, is the result of her own Experience; and she has given no other Rules and Directions, but those by which she lived, and upon a Trial of them found them to be practicable, by those especially in her Circumstances.

ces, and to be of the greatest Use towards forming in them just Notions of Religion and Virtue, raising them up to suitable Affections, and to the ordering the whole Course of their Lives according to the Profession of the Gospel of *Christ*.

She knew exactly how to distinguish between the Means and End of Religion, and the Necessity of joining them both together in her practice, so as that she came up to the strictest Rules of Piety in her Devotions both in Private and Publick, especially in her frequently receiving the Sacrament of the Lord's-Supper; and as she was heartily affected to the Constitution of the Church of *England*, and zealous for the truest Interest of it, so she was fully persuaded that the best Evidence and Testimony she could give of this, was in a strict Government of her Passions, in a constant Care and Watchfulness over her whole Conduct, and in abounding in all kinds of good Works.

She had no Skill in the Learned Languages; but having made the Understanding of the Scriptures her chief Study, by the help of *English*

An Account of the

Commentators, and the Assistance of those of the Clergy with whom she most frequently conversed, and did often discourse about Texts of Scripture that were obscure to her, she attained to a great Degree of Knowledge in them. Tho' she read them much, yet she seldom employed her time in the more intricate Subjects, which are out of the common way, and have no general Use, but spent it in those of the greatest Weight, in which she attained to a very high Measure of Knowledge. Tho' her Mind was naturally inquisitive, her Apprehension quick, and her Judgment solid, yet she confined her Inquiries to a few things; therefore when she had made some Progress both in Geometry and Philosophy, she laid these Studies aside, tho' she had both a Genius, and a Relish for them. She considered the *one thing necessary*, and applied her self wholly to that which related to it, and even in that, she valued Knowledge only as it purified the Mind. Her chief Care was to govern her Passions, and to subdue all her Affections to created Objects, and to elevate

vate her Soul into an intire Resig-nation and Conformity to the holy Will of God.

When she conversed with Divines and Scholars, who were well known to her, she would take a great deal of Pleasure in talking of Subjects suitable to their Profession, and would sometimes engage in Disputes, which she managed in such an agreeable way, as if she had equally studied the same Subject with them. But in Company, where any Discourse of this kind might be thought unsuitable, she made no appearance of Knowledge above the common Rank.

Some particulars of her Charity have been mentioned in the Account of her Life. She did much good to many Persons, without letting them know who was their Benefactor; but the way of her disposal of her Charity, and the many Offices of Friendship she did for those she had a good Opinion of, doubled the Obligations which she laid upon them.

When she had promised a Kindness to any of her Friends, they needed not be solicitous to put her in Mind of it, for when they took

their leaves of her, she would ask them whether they had any thing more to say to her, that so the most Timorous and Modest might have Courage to mention it. Those who conversed most with her, soon observed that nothing was more acceptable to her than the naming worthy Objects for her Charity, and then she with Joy set about the relieving of them, esteeming the best Use of Riches, to be the distributing a large Share to such as wanted it, and who deserved well to be supplied.

As her Bounty to indigent Persons, reached to a large Compass, so her Charity was most extensive to all those that differed from her in matters of Religion, especially where they seemed to be Sincere, tho' Erroneous; and this not only to the Divisions among Protestants, but also to the Papists, of whom, as she had occasion to know more, by reason of her first Husband's Relations, so she truly valued whatsoever she observed to be commendable in them.

But

But that this Character of hers did not at all hinder her from being steady to her Principles appeared, as in the whole Course of her Life, so in her Last Will, in which she declares, " That she desired to die, " as she lived, in a full Communion with the Established Church of this Realm, and in a Communion of Charity with the whole Body of Christians throughout the World, especially with all that Worship God in Spirit and in Truth, and are not defiled with Idolatry and Superstition.

Her Thoughts of Religion were Generous and Noble, not confined to narrow Limits, or low Measures; she looked on those as the best Representations of it, that made it appear Beautiful and Lovely, and beat an internal Purity of Heart, with an exalted Zeal and Life in the Affections, and that gave an internal Sensation of Divine Matters; yet she guarded strictly against all Enthusiasm, and would not affect to be wiser above what is written in the Scriptures. In the last Years of her Life, she delighted most in Books

that treated of the inward Life of Religion, of the Separation of the Soul from all Creatures, and of an intire Resignation of every thing to the Will of God. But above all, she was most constant in reading the Scriptures daily, and used to say, that as to the Practical Parts of them, the Reading them with a Spirit of Humility and Simplicity of Heart, together with earnest Prayer, and an ardent desire to understand the Will of her Heavenly Father, was the best means to know of any Doctrine whether it was of God or not; so that she read the Bible rather as a mean to raise her Soul to great Views of God, and to a Noble Sense of solid Virtue, than out of Curiosity to encrease her Knowledge, or to adorn her Expressions; and indeed she spoke sometimes of those Matters in Strains that looked like Raptures, and charmed, as well as the animated those who heard them.

A Person of such Piety and Goodness, cannot be supposed to have had many Enemies; but where ill Offices were done her, she forgave them so heartily, that by her treat-

ing

of those who had injured her, it
plainly appear'd that she had over-
come all Resentment, and well knew
how to return Good for Evil.

Her Conversation was so enter-
aining and engaging, that it was
no wonder that her Acquaintance
was very great, which was much
increased after her Second Marri-
age. She took formal Visits to be-
tween one of the Burdens of Life, yet
never would neglect to pay any Ci-
vility that might justly be expected
from her.

In her general way of Discourse,
she suited her self to the Company
she was in, as far as was consistent
with the Rules of Decency and
Charity, and that with a Spirit and
Lively Cheerfulness, that render'd
her extreamly acceptable to all Peo-
ple.

If any Persons were spoken a-
gainst in Company where she was,
she would, if there was room for
it, take Pains to vindicate or ex-
cuse them, or else turn off the Dis-
course to some other Subject.

As she was generally cheerful in
Company, so she set a most strict
Watch over her Lips, without seem-
ing

ing to do so. She gave the greatest Encouragement to an innocent Freedom in Conversation, that ever any one of her strict Piety was observed to do. For indeed, tho' she was severe upon her self in the Opinion she had of her own Conduct in many Austerities, such as Fasting and Watching, which might probably very much contribute to the Weakening her Constitution, yet she carefully avoided all appearance of Severity towards others, and all Ostentation of Piety; nor was she ever apt to censure those that did not come up to the Strictness she obliged her self to.

Her Design indeed, was to render a Strictness in Religion as agreeable to all Companies, as was possible, and to shew that it did not take off from that easiness and freedom which is the Life of Conversation, and few ever succeeded better in recommending it thus to the World, than she did.

Her Humility appeared in her whole Conversation in a becoming Modesty towards her Superiors, in an obliging Civility to her Equals, and most eminently in a kind Condescension

descension to those that were below her. No body despised more the Pomp of this Life than she did; but yet she conformed to that decency of Apparel and way of Living, that was suitable to the Rank she had in the World, tho' in the plainest manner, yet not affecting singularity in any thing.

She was most constant in her Friendships, and was always a true and faithful Friend. In the Friendship she had with those that were above her, she used an honest freedom that was agreeable to her constant Sincerity: Tho' from a natural Modesty, and not out of a love of Ceremony, she treated them often with more Respect than they wished. She carried her self to them with regard full of Discretion and Conduct, taking hold of all Opportunities in serving them in their greatest Concerns, which she always proposed to her self, as the best End of Friendship, adding her Prayers for them, which was a Debt she paid to all her Friends very punctually.

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She would freely give her Advice to those she was most intimate with, and would endeavour to convince them of their Mistakes, and take notice of their Failings, in a mild and gentle way, where she saw they would bear it; and she was always ready to assist them in every respect to the utmost of her Power; for she was of a very active Temper.

The Truth is, she was a most excellent manager of her Time to the best Advantage of others, as well as of her self. She Prayed, Read, and Wrote so much, that it might be thought she must have confined her self almost wholly to her Closet; and yet she did so many Services for her Friends, was so busily employed in doing good, and was so easie of access, that it could hardly be supposed that she allowed herself time enough for Retirement.

She laboured, as was said before under a weak Constitution of Body, but had such a natural Liveliness of Spirit, that this, together with a due Sense of the Obligation she lay under of submitting to the Hand of God in every thing, preserved in her a wonderful cheerful-

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nes and easiness of Temper in all
her Indispositions.

Those coming frequently upon her, had so inured her to Patience, that she bore the common Accidents of Life with great Calmness; and it could scarce be observed, that any thing relating to her private Affairs, ever gave her much uneasiness; but her concern for the Publick and her Friends was so great, that any Misfortunes or Apprehensions which related to them, affected her perhaps more sensibly than might be thought suitable to her private Station. And as I have often heard him who had reason to know her perfectly well, say, that her Zeal for the Publick Good, and that eagerness of Spirit which kept her intent upon it, was the single Thing he had ever observed in her that looked like Excess, which as it preyed upon her own Spirits, so on some Occasions it might set too great an edge upon them.

She had so just a Sense of the Danger of Popery, that she often blessed God for the *Revolution*, and defended it with Zeal. This possessed her so much, that she was not a little griev-

grieved, when she saw some who she believed were truly Zealous for the Protestant Religion, set themselves against that *Great Work*; and engaged in an Opposition to that which was necessary to secure and preserve it. Nor was it easie to her to hear some detract from the Merit of those who had acted a great Part in bringing it about, or in supporting it: She paid a just and grateful Duty to our **GREAT DELIVERER**, to whom she was a most Zealous and Faithful Subject; as she was after Him, to **HER MAJESTY**, who now filled that Throne so Gloriously, which He had so happily settled. And it is no to be denied, but that the Behaviour of some, whom she otherwise esteemed much, put her sometimes into some Emotion.

Notwithstanding this, she took great Care that it should not alter her Temper toward any Person that had not the same Sentiments with her self, and where she observed any Uneasiness among others on such Occasions, she was very earnest to restore a good Understanding between them. She was indeed, very careful to avoid all Occasions of Contention or Quarrel.

Quarrels, on ~~any~~ account whatsoever, and when they arose, she could not rest till she had done what she could to put a Stop to them; and where she saw any unhappy difference arise among her Friends, she interposed with all the Diligence imaginable, in order to work a Reconciliation, in which she was often observed to have very good Success.

In her last Sicknes, the Distemper falling upon her Lungs, she was not able to speak much, but shewed all along a full Resignation of Mind to the Will of God, and a patient enduring the Pains she felt. She expressed all that inward Joy and Satisfaction of Mind, which a Life so well spent as hers was, gave her just ground to have; and after her Voice quite failed her, he, as things were spoken in her Hearing, shewed, by the lifting up of her Hands, and other Signs, in what an happy Calm she then possessed her Soul, how easie and comfortable her Passage was, and how earnestly she recommended the Practice of true Religion to all about her; and thus departing this World

World full of good Works, she entered into the Joy of her Lord, there to receive an ample Reward for them.

And now, notwithstanding it is impossible not to lament so great a Loss as that of Her is; yet I cannot but think it a great Blessing of God upon this present Age, that it has produced a Person so remarkable for Piety and Virtue as she was, and I hope her Example will have that good Influence upon others, who have the like Advantages that she had, and will excite them to an hearty Imitation of all her Christian Graces and Virtues, that so the Honour of our holy Profession may be recovered in an Age of Prophaneness and Infidelity, by a visible Appearance of these noble Fruits which the Gospel naturally produces where it is heartily believed. God grant that a due Reflection on her Practice join'd with the excellent Instructions in the following Book, may produce such happy Effects in the Minds of all that read it.

T. Goodwyn.

Errata. P. 5. for *Bachurst*, r. *Bathurst*.

A N ADVERTISEMENT written by the AUTHOR.

Touching the Manner of using
the following Devotions and
Passages of Scripture.

THE great End of all Religion and Devotion is, to restore the depraved Nature of Man to its original Perfection, the Paying all due Homage and Obedience to the Author of his Being, which consists chiefly in being Good and doing Good; consequently the Devotion that is rational, will recommend us to God, must be such as will make us truly wise and good; and it can never be the bare Repeating well-imposed Forms, but a careful Observing our hearts, our Thoughts, Words, and Actions, Purity of our Intentions, and the Simplicity of our End; if our Actions are agreeable to our Prayers, and if they arise from a Belief

lief that God is, and is a Rewarder of them that serve him; and not out of human Respects, out of Custom, or Fear of Infamy; out of Interest, or Desire to please Men; Ostentation, or Vanity; in all these Instances, both the Intention is corrupt and the End base, so the Action can never be good, nor likely to have any good Effects. To prevent such a fruitless Devotion, here is all along mixed Rules of Life, and frequent Examinations and Reflections suitable to those Rules, with some short pious Thoughts directed to God, or respecting our selves. And the Obligation to those Rules is established by the only sure Authority of holy Scripture; which Method (or any of the like Nature, and better performed will, if faithfully practised, prevent any gross Ignorance of our selves. Indeed, it is hardly possible that an honest Mind can be greatly defective in the Knowledge or Practice of Things necessary to its Perfection and Happiness, if it often stop to compare it self with the beautiful Picture of true Virtue, as represented in the sacred Scripture, and applied by the impartial Reasoning of a sincere Heart though it has not the Advantage of a very elevated Understanding.

Indeed this Collection of Rules and Devotions, put together for private Use, and very defective, from the low Capacity of its Compiler, was published to excite such as are better qualified to do something more perfect this Sort, and in the mean Time, to give little Assistance to such young and ignorant Persons as are truly desirous to purifie their

Hearts

Hearts and Lives by the Duties of Religion, and not think themselves very good Christians, because they refrain from scandalous Vices, and repeat many Prayers: But it is not meant to discourage any from other Methods found more agreeable or conducive to the End proposed, and much less to prevent any from the Exercise of their own Thoughts, in Meditation, Reflection, and Prayer; but only by setting down a few Examples on several Subjects, to make it more easie for them to apply these or the like Rules, so as may best suit their own Circumstances.

For which Reasons, all the larger Devotions are broke into short Sentences and small Divisions, that what can't be said with Truth, or is not suited to the Apprehensions or Liking of any, may be left out; for the Heart and the Understanding should go along in all our Devotions: Also if Time will not allow greater Inlargement, or if the Mind is indisposed by Illness or Multiplicity of necessary Business, but particularly that a small pause may be made between each Sentence, and the Thoughts allowed to enlarge freely, if inclined, or any Circumstances of Life prevent new Matter of Confession, Thanksgiving, Intercession, Prayer for some particular Grace, against the Power of some Temptation or firmity, &c. resting on each Sentence till the Mind is filled with the Beauty of the Virtue you desire, the Evil of the Fault or Infirmity you lament, till you penetrate the Excellency of the Truth you profess to believe. short, till you find you apprehend and are

in earnest in what you are about. Every Body finds a great Difference between those Expressions of Friendship which are forced from us, by the bright Idea of our Friend's Virtues, and what only comes from the cold Reflection that such an one is capable to do me Good or Hurt ; for this comes from without, and produces only an outward Regard ; but the shining Perfections of a good Man has an inward Power, that we can't help admiring. So our Devotions and Acts of Virtue, if they arise from a Sense of the divine Perfections, and that our Happiness improves with our real Holiness ; this plants in us, a Root of living Piety : But if we only consider God as a severe Law-giver, who can and will punish our Rebellions ; this may indeed force an Awe, and so much Obedience as we think will satisfy our Judge, but can never produce a Love to God, or a Delight in our Duty. Of all Hypocrisy, that is the most dangerous by which we deceive ourselves ; what is generally called Hypocrisy, the Deceiving the World by appearing what we know we are not, is so gross, that we can't but know it, and feel an inward Shame, which may awaken us to Repentance but when it is so refined, as to impose on ourselves, which I apprehend was really the Hypocrisy of the Pharisee in the Parable ; then it is fatal indeed, and shuts out its only Remedy, true Repentance : To prevent which Deceit, is the chief Design of mixing frequent Examination and Self-reflections with Prayer, to bring you to an habitual Observation of the true Motives and Ends of all your Actions.

Actions, in order to the sincere Knowledge of your self, which is the Foundation of all true Wisdom and Virtue.

Some may object, that the following Rules of Devotion require so much Time and Retirement, that there are very few whose Circumstances will allow them so much Liberty; but if they please to observe, this is always considered and allowed for: 'Tis hoped every Body will acknowledge, that no one's Business, much less Diversion, should exclude the daily Worship of God, Morning and Evening: And this is all is mentioned as of absolute Obligation, together with the Attendance on the daily Publick, or Family Prayers, as frequently as the reasonable Hindrances of necessary Business, proper to the several Stations and Callings of Persons, will allow.

The remaining Subjects of Devotion are only recommended to those who, without neglecting the Duties of their Station and Family, have Leisure for them, or for some Part of them. The whole Private Devotions will not take up much more than two Hours; and when 'tis considered how much Time is spent in dressing and useles Diversions, and how much in a sauntering Idleness, by the poorer, as well as the richer Sort, it can't but be concluded, it is rather Unacquaintedness with the Pleasures of Devotion, from Ignorance or corrupt Passions, than Want of Time, that makes a few Minutes thought sufficient for a Duty so delightful and of so great Advantage;

and so many Hours not too much to spend in Idleness and Vanity.

However, those who have not Leisure every Day, may have it on some Days, at least on Times of extraordinary Devotion, to consider what Virtues they are defective in, or what Irregularities prone to, and make that the Subject of their Meditation and Prayer, concluding with Intercessions and Thanksgivings suitable to the foregoing Meditations; and this will give no great Interruption to our Business, or innocent Diversion, but teach us to regulate both by the Rules of Wisdom and Virtue. Our Prayers cannot inform God of what He knows not; but they may and ought to teach us the Knowledge of our selves; therefore the more of Self-reflection is mixed with them, the more they will conduce to that great End of all Devotion, the Purifying our Heart and Life; though too many seem to think that Praying is only saying so many Words, and offering to God what is fit to be said, without ever examining whether it comes from the Heart, or suits their Condition; and who, after praying many Years, hardly know if they have, or if they want the Virtues they pray for. One great Cause of this is, that the whole Time of Retirement is spent in repeating so many Words without ever reflecting or comparing their Prayers with the Rules of God's Word, or their own Hearts and Practice.

The Examples of Scripture Meditations are not many; because it would destroy my End, which is to encourage others to offer God their own Desires, and not to read in a Read what

what is composed by others, but to make such Applications as suit their present State; for what comes from others, may be quite foreign to their Circumstances, which destroys Sincerity and the Knowledge of our selves, and leads us into a most dangerous Hypocrisie and Self-deceit.

Who can think, that has any rational Thought of God, that he does not prefer the Sincerity of the Heart to the Eloquence of the Tongue? And what honest Man does not like a plain honest Expression of Respect and Submission, more than all those artificial Complements that only shew the Wit and Art of the speaker?

But above all, I recommend to young People the storing their Minds with Variety of practical Passages of Scripture, particularly such as their Defects make most necessary; which they will find of great Use, both in the Exercises of their Devotion and Conduct of their Lives.

Indeed the Bible is the best Prayer-Book, and is full of noble Thoughts, that may by an ordinary Capacity, with a little Alteration, be turned into the Language of Devotion; and where Time is not in your own dispose, Variety of Ejaculations so composed are better than a long continued Form, which is often hurried over without Attention, or broke off abruptly.

I have mentioned pious Reflections to be mixed with the common Actions of the Day: but by this I mean not to be so understood, as if it was so necessary that all our Actions

should begin with an express Intention of offering them up to God, so as to make the Omission sinful. All I intend is, an Endeavour that our habitual Intention should be to obey God, and the actual endeavoured so far as it may be conducive to a spiritual Life; but by no means to intangle your Conscience in every Omission or Forgetfulness, which the Hurry of Business, Intenseness in Study, Conversation, &c. may often occasion, even in Persons generally recollected. Many of the Devotions are transcribed out of other Books; and had the Publisher known where to have found what was wanted, the rest had been so too; but 'tis hoped there is nothing that has not better Authority than the Collector, who renounces whatever is contrary to the Scripture and right Reason, if through Ignorance any Errors have been advanced. To those whose better Judgments carry them not only to see but to censure the very many Defects and Faults of this Book, the only Apology is, that it was not at all designed for them, but only for such whose Ignorance or Youth may need such Assistance. This right Intention of Promoting the Good, though but of the meanest will, 'tis hoped, soften the Censures of such as to nicely consider the Fitness of every Circumstance, at least, it ought to make those Censures sit easie, since the imaginary Evil is not too be put in the Ballance with the Comfort of having endeavoured to encourage an in the Pursuit of Virtue, that is their Happiness and their real and lasting Good.

Part of this was drawn up many Years go, and inlarged at several Times, which may have made the Method a little confused, and occasioned some Repetitions; but since what is most necessary for us to know and do, could be often thought on and brought in View, it was not thought worth while to correct those Repetitions, which might serve better to fix necessary Truths in the Memory of young and ignorant Persons.

Note also, that whatever you pray for your self or others, may and ought to be returned Praises for your self or others, when obtained, or while continued.

THE

traxit vobis quod nunc est ut sit jo
yus ad hunc, et non tibi sed in hyscachis
hunc judeo-saracenus dicitur et hoc
inde natus mihi puerus qui natus
est hunc dicitur et ut sit iudicatus
et regnatur hunc eo regnatur natus
et natus et natus dicitur regnatur non aut
sed et natus dicitur regnatur

was not very well received and
had been at the time he had
the water given to him.

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A

METHOD

O F

Debotion, &c.

The First Rule.

WHEN you awake, offer your first Thoughts to God in some Act of Adoration or Praise: If you accustom your self to sleep and wake withious Thoughts, they will soon grow easie, and in a Manner natural; for 'tis by no Means convenient to suffer worldly Cares first to entertain the Mind: Consider God as the Creator and Author of all Things; from whose Power, Wisdom, and Goodness, we have our Being. Let this produce in you a perfect Resignation to His Will, and Obedience to His Government:

B

Be

Be thankful for your own and the World's Preservation ; for the Redemption by Jesus Christ ; for God's Long-suffering in affording one Day more for Repentance ; pray that God would enlarge and enlighten your Mind, and the Minds of all reasonable Beings, in the Knowledge of his Will, and of his Nature and infinite Perfections revealed in his Works and Word, and produce in you and them a Divine Faith, a Faith working by Love manifested by sincere and universal Obedience and Conformity to his holy Will.

EJACULATIONS.

" **I** Adore and worship Thee, O Eternal Being, Father, Son, and Holy Ghost ; Infinite in Power and Wisdom Perfect in Goodness and Mercy, most Just and Holy, One God blessed forevermore. I praise Thee, O Lord, for all Thy Mercies : Thou art the Fountain of all Grace and Blessing, of all that is Good and Desireable. I bless Thee for this Night's Preservation, for Thy Long-suffering in affording one Day more for Repentance : O give with it Thy Grace, that I may bring forth the Fruits thereof, to Thy Glory and my own Salvation. O my Sovereign Lord and Great Creator, renew Thy heavenly Image in my Soul, defaced and clouded by my Sins : Make me, O Lord, capable to receive and obey the sacred Teach-

Teachings of Thy Word and Spirit, and grant that all reasonable Beings may so effectually contemplate Thy Infinite Perfections, as to be holy as Thou art holy, pure as Thou art pure, and conformable to Thee in all Thy imitable Excellencies.

*I will sing of Thy Power; yea I will sing Psal. 59.
and of Thy Mercies in the Morning: For 16.
you hast been my Defence and Refuge in the
ay of my Trouble.*

*I laid me down and slept, I awaked, for the Psal. 3. 5.
Lord sustained me.*

*My Voice shalt Thou hear in the Morning, Psal. 5. 3.
Lord, in the Morning will I direct my
eyer unto Thee, and will look up.*

*Cause me to hear Thy Loving Kindness in
Morning, for in Thee do I trust: Cause Psal. 145.
to know the Way wherein I should walk,
I lift up my Soul unto Thee.*

The Second Rule.

LOW no more Time for Sleep
than Health requires: Do not inge
Sloth nor useless Musings, after you
ake: Six or Seven Hours is enough for
st Constitutions.

*Sothful in rising, awaken your self by
these or the like proper Considerations.*

We fear Death, yet love its Image;
hat is Life but for the Works of Life?
e wilfully shorten our Lives, yet covet

many Days : The Omission of Good, as well as the Commission of Evil, will make Death unwelcome. *Jonah i. 6.* *What meanest thou, O Sleeper ? Arise and call upon thy God, that he may think upon thee, that thou perishest not in the Storm of Temptation :* 'Tis Sin that has raised these Storms, inverted Nature, made the World, at first a plain and smooth Passage to the heavenly City, now a dangerous Sea to those who refuse the Conduct of the heavenly Pilot. Prayer may allay these Storms ; or if they rise upon thee, they shall not sink thee, but bring thee with more Honour, and it may be with more Speed, to the desired Harbour.

Eph 5. *Awake thou that sleepest, arise from Dead, and Christ shall give thee Light.*

14. Awake not only from the Death of wilful Sin, but the too fatal Lethargy of a cold indifference and slothful Serving thy great Benefactor.

Job 7. 17. *What is Man, that Thou shouldest magnify him ? and that Thou shouldest set Thy Hand upon him ?*

Ver. 18. *And that Thou shouldest visit him every Morning, and try him every Moment ?*

Try if he will bring forth Fruit, though he be not cut down and destroyed as unprofitable.

Lam. 3. *It is of the Lord's Mercies that we are not consumed ; because his Compassions fail not.*

Ver. 23. *They are new every Morning : Great is thy Faithfulness, &c.*

*The Lord is good unto them that wait for Ver. 23.
Him, to the soul that seeketh Him.*

The Third Rule.

While Rising think thus:

LORD, I am Thine by Creation, by Redemption, by my baptismal Covenant, and by frequent voluntary Dedications. I confess Thy Service is most reasonable and pleasant. I offer to Thy Divine Majesty, in virtue of the only perfect Sacrifice of Thy beloved Son, my Soul and Body. So sanctify, with Thy good Spirit, all Thy Gifts to me, that they may become acceptable unto Thee, and may be Instruments of Thy Glory here, and that I may be a Partaker of Thy Glory forever. O Lord, if I am Thine, let me not perish who trust on Thee; if I go out this Day in my own Strength, I may be easily overcome; for my Enemies are too strong for me: But none can pluck out of Thine Hand, or from under Thy Protection. I will be of good Comfort, the Captain of my Salvation has overcome the World, and triumphed over all the Enemies of my Soul, and hath purchased Strength for me also to overcome, if I am faithful, and fight under his Banner. Lord, remember me this Day, that I may remember my Duty and do it: Let Thy blessed Angels guard me, that the evil ones

hurt me not. Let Thy holy Spirit direct and sanctify my Thoughts, Words, and Actions, that they may be duly employed in Acts of Piety and Charity, and in the Duties of my Calling. Accept what is Thine, the Effect of Thy Grace; pardon what is mine, the Weakness of corrupt Nature; the Goodness is all Thine, the Glory be all Thine, now and for ever.

Lord, I arise to glorify Thee, O let Thy Grace prevent and follow me, and make me continually ready to every good Work through Jesus Christ.

Rom. 13. 12. The Night is far spent, the Day is at hand; let us therefore cast off the Works of Darkness, and let us put on the Armour of Light.

Ver. 13. Let us walk honestly as in the Day; not Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envying.

Ver. 14. But put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil its Lusts thereof.

John 9. 4. I must work the Work of Him that sent me while it is Day: The Night cometh when no Man can work.

Col. 3. 1. If ye then be risen with Christ, seek the Things which are Above, where Christ sitteth on the Right-Hand of God.

Ver. 2. Set your Affections on Things Above, not on Things on the Earth.

Ver. 3. For ye are Dead, and your Life is hid with Christ in God.

Rom. 12. 1. I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodily a Living Sacrifice, holy, acceptable unto God, which is your reasonable Service.

The Fourth Rule.

WHILE Dressing, at least before engaging in worldly Business or Study, employ your Thoughts on such Reflections as these: If any Sin has been committed since your last Examination, if you have indulged Sloth beyond the Rules of Health, or the like.

2. What Opportunities to do Good, what Temptations to Evil that Day may present you with.

3. Resolve by God's Grace to resist all known and wilful Sins, and to do all known and foreseen Duties, and consider what are the best and most proper Means, joined with Prayer, to avoid any foreseen Temptation; or if that is not fit, or cannot be done, how to resist and overcome them. Say, Why should I fear this Temptation that I foresee; greater is He that is for me, than those that are against me. Or if disheartned at the Difficulty of any good Act, use these or the like Reflections.

Why should I be discouraged or fear the Difficulties of this Duty? Is it not both Honour and Pleasure to do well? Is not Virtue best in it self, and that which I admire in others? Besides, Has not God promised to reward his Grace received and used, with the Increase of Grace and Glory: Grace is the very Disposition for Glory, it makes us capable to receive it. Glory is Grace perfected; it is God's Goodness,

not His Sovereignty only, that requires Holiness of us; because without it there can be no Happiness. Do not faint in this Warfare, it is a glorious Victory thou contendest for, and canst not miss of, if thou art faithful to the Commands, and relief on the Merit of Christ Jesus, the Captain of thy Salvation. I have sworn, and I am stedfastly purposed to keep thy righteous Judgments; I have vowed in my Baptism, renewed those Vows often, from a full Perswasion of their being most reasonable and good for me to be governed by: I have renounced the Devil and all Subjection to him, declared a War against his Kingdom and Subjects, renounced the World and all its sinful Vanities, and the fallen corrupted Part of my self, and I am still perswaded 'tis my Advantage to continue in this Covenant, and I am stedfastly purposed to do it.

Resolution. I know this Sin which I foresee I may be tempted to, is forbidden, and contrary to these my Vows: Or I believe this Duty which I shall have Opportuinity to exercise, is commanded, and so a Part of my positive Vows. I resolve to do this Duty, or to resist this Sin, for the Love of God, and in Obedience to Him. But alas! my Lord, I am weak, and can do no good Thing without thy Divine Assistance and Direction: I cast my self on Thee, and confess I owe all to Thee: O Lord, hold up my Goings in thy Paths, that my Footsteps slip not, that I fall not from my good Purposes into Sin and Errors,

Where:

Wherefore let him that thinketh he standeth, ^{1 Cor. 10.}
take heed lest he fall. ^{12.}

There hath no Temptation taken you but ^{Ver. 13.}
such as is common to Men. But God is faith-
ful, who will not suffer you to be tempted above
that you are able, but will with the Temptation,
also make a Way to escape, that ye may be a-
ble to bear it.

For this Thing I besought the Lord thrice ^{2 Cor. 12.}
that it might depart from me. ^{8.}

And he said unto me, My Grace is sufficient ^{Ver. 9.}
for thee; for my Strength is made perfect in
Weakness.

For we have not an High-Priest which can- ^{Heb. 4. 15.}
ot be touched with the Feeling of our Infir-
mities; but was in all points tempted like as
we are, yet without Sin.

Let us therefore come boldly to the Throne ^{Ver. 16.}
of Grace, that we may obtain Mercy, and find
Grace to help in time of need.

For in that he himself hath suffered, being ^{Heb. 2. 18.}
tempted; he is able to succour them that are
tempted.

Wherefore he is able to save them to the ^{Ver. 25.}
uttermost, that come unto God by Him, seeing
he ever liveth to make Intercession for them.

Finally Brethren, whatsoever Things are ^{Phil. 4. 8.}
true, whatsoever things are honest, whatso-
ever things are just, whatsoever things are
pure, whatsoever things are lovely, whatsoever
things are of good Report; if there be any
Virtue, and if there be any Praise, think on
these things.

The Fifth Rule.

AFTER a convenient Clothing, retire to offer God your more solemn Morning Sacrifice of Adoration Prayer and Praise, except some Business extraordinary and of Necessity, oblige Delay: But be very careful and cautious in admitting this. When retired, endeavour to fix your Thoughts, by reading a Portion of holy Scripture or Meditation as in your Experience you find most profitable, and as your Time allows: Take care your bended Knees be accompanied with a Heart truly sensible of your Unworthiness of so great a Privilege, and of your Insufficiency of your self to perform so great a Duty; of the sacred Presence you are in, and of the Excellency of the Divine Majesty you adore; that so you may the more earnestly implore his Assistance and have your Prayers so qualified as to be indeed a spiritual Sacrifice, holy, and acceptable unto God through Jesus Christ.

A Preparatory Prayer.

“ **L**ORD, shut out of my Mind all vain Thoughts, with all worldly Representations, that being empty of myself, and of all corporeal Images, I may be filled with Divine Light, and made capable of thy spiritual Presence, which a-

“ lone

alone is able to give fulness of Joy and Pleasure for evermore.

“ Lord, accept this my Morning Sacrifice, offered up in Virtue of the great and only perfect Sacrifice of the Lamb of God.

“ Let the perfect Merit of that Sacrifice support the Weakness and satisfy for the Defects and Imperfections of this my Duty, which I perform in Obedience to Thy Commands, in a Sence of my own Necessities, of Thy Mercies, and of my intire Dependance on Thy Providence.

“ Assist me with Thy Grace, that I may worship Thee in Spirit and Truth acceptably through the Mediation of Jesus Christ my Lord and Saviour.

*And when thou prayest, thou shalt not be as Mar. 6. 5.
the Hypocrites are : For they love to pray stand-
ding in the Synagogues, and in the Corners of
the Streets, that they may be seen of Men.
Verily I say unto you, they have their Reward.*

*But thou, when thou prayest, enter into thy Ver. 6.
Closet, and when thou hast shut thy Door, pray
to thy Father which is in secret, and thy Fa-
ther which seeth in secret, himself shall reward
thee openly.*

*But when ye pray, use not vain Repetitions, Ver. 7.
as the Heathens do : For they think they shall
be heard for their much speaking.*

*Be not ye therefore like unto them : For Ver. 8.
your Father knoweth what Things ye have need
of before ye ask him.*

After

Mat. 6. 9. After this manner therefore pray ye, Our Father, &c.

John 4. 23. The Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and Truth: For the Father seeketh such to worship Him.

Ver. 24. God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth.

General Dispositions and Qualifications for Prayer.

FIRST, you must pray with Faith; i.e. the Stedfast Belief of the Being of God, of his Providence, His Promises and whatever He has revealed in His Word, as Matter of Faith and Duty.

Heb. 11. 6. Without Faith it is impossible to please Him, for he that cometh to God, must believe that He is, and that He is a Rewarder of them that diligently seek him.

John 5. 14. And this is the Confidence that we have in Him, that if we ask any Thing according to His Will, He heareth us.

1 John 3. 22. And whatsoever we ask, we receive of Him; because we keep His Commandments, and do those Things that are pleasing in his Sight.

Ver. 23. And this is his Commandment, that we should believe on the Name of His Son Jesus Christ, and love one another as he gave us Commandment.

1 Tim. 2. 19. Thou believest that there is One God, thou dost well: The Devils also believe and tremble.

But

But wilt thou know, O vain Man, that Jam. 2.
Faith without Works is dead. 20.

I will therefore that Men pray every where, 1 Tim. 2.
lifting up holy Hands, without Wrath and 8.
Doubting.

The effectual fervent Prayer of a righteous Jam. 5.16.
Man availeth much.

But let him ask in Faith, nothing water- 1. 6.
ing.

And all Things whatsoever ye shall ask in Mat. 21.
Prayer believing, ye shall receive. 22.

All that is asked in the Name of Christ ;
that is, by his Authority, and according
to his Promises, all Things tending to your
Salvation absolutely, as Pardon of Sin, and
sanctifying Grace, and temporal Things
conditionally, so far as shall be for God's
Glory, in your own and the general Good :
But to have a Right to these Promises,
you must be a sincere Penitent, and an
obedient Believer.

2dly, You must pray with Fear and Re-
verence, with respect to God's Infinite
Power, perfect Holiness, Purity, and Om-
niscience, &c.

Let us have Grace whereby we may serve Heb. 12.
God acceptably, with Reverence and godly 28.
Fear.

Holy, holy, holy, is the Lord of Hosts. Psal. 6. 3.
Fear ye not me, saith the Lord ? Will ye Jer. 5. 22.
not tremble at my Presence ?

Thou, even Thou art to be feared. And psal. 75. 1.
who may stand in Thy Sight, when Thou art
angry ?

There

Psal. 130. There is Mercy with Thee, therefore shall
4. Thou be feared.

3dly, Pray with Humility, in respect to
your own Unworthiness and Weakness,

Mat. 8. 8. Lord, I am not worthy that Thou shouldest
come under my Roof, &c.

Isa. 57. For thus saith the High and Lofty One,

15. who inhabiteth Eternity, whose Name is Holy,
I dwell in the high and holy Place, with him
also that is of a contrite and humble Spirit,
to revive the Spirit of the humble, and to re-
vive the Heart of the contrite ones.

4thly, Pray with Zeal and Attention.

Isa. 29. Wherefore the Lord said, for as much as

this People draw near me with their Mouth,
and with their Lips do honour me, but have
removed their Heart far from me, and their
Fear towards me is taught by the Precept of
Man.

Ephes. 6. Praying always with all Prayer and Sup-

plication in the Spirit, and watching thereunto
with all Perseverance.

5thly, We must pray with a pure Heart
and clean Hands, void of all sinful Af-
fections, and fully resolved against all wil-
ful Disobedience.

Psal. 145. The Lord is righteous in all his Ways, and
holy in all his Works.

Ver. 17. The Lord is nigh unto them that call upon
Him in Truth.

Ver. 18. He will fulfil the Desire of them that fear

19. Him. He will also hear their Cry, and save
them.

The Sacrifice of the Wicked is an Abomination to the Lord ; but the Prayer of the upright is His Delight.

He that turneth away his Ear from hearing the Law, even his Prayer shall be Abominable.

If I regard Iniquity in my Heart, the Lord will not hear me.

18.

6tably, With Bodily Reverence.

O come let us worship and bow down : Let us kneel before the Lord our Maker.

6.

And when he had thus spoken, he kneeled down and prayed with them all.

36.

Times of Prayer from Scripture Precepts and Examples.

The one Lamb shalt thou offer in the Morning, and the other Lamb shalt thou offer at Even.

Num. 28.

4.

And they rose up in the Morning early and worshipped before the Lord.

Sam. 1.

19.

To shew forth Thy loving Kindness in the Morning, and Thy Faithfulness every Night.

Psal. 92.

And Isaac went out to meditate in the Field, the Even-tide.

Gen. 24.

My Voice shalt Thou hear betimes in the Morning, O Lord : In the Morning will I rest my Prayer unto Thee, and will look up.

Psal. 5. 3.

In the Morning rising up a great while before Day, he went out, and departed into a solitary Place, and there prayed.

Mar. 1.

35.

Peter went up upon the House-Top to pray, about the sixth Hour.

Acts 10.

9.

Evening,

Psal. 55. Evening, and Morning, and at Noon, will
 17. pray and cry aloud, and he shall hear my Voice.

Dan. 6.10. Now when Daniel knew that the Writing
 was signed, he went into his House, and his
 Windows being open towards Jerusalem, he
 kneeled down upon his Knees three Times
 Day, and prayed, and gave Thanks before his
 God, as he did aforetime.

Psal. 119. Seven Times a Day do I praise Thee, be
 164. cause of Thy Righteous Judgment.

Occasional Hours of Prayer.

Prov. 3. 9. In all thy Ways acknowledge him, and He
 shall direct thy Paths.

Luke 22. Pray that ye enter not into Temptation.

***Col. 3.17.** * And whatsoever ye do in Word and Deed
 do all in the Name of the Lord Jesus, giving
 Thanks to God and the Father by him.

1 Thess. 5. Pray without ceasing.

17. And the King said unto me, For what do
Neh. 2. 4. thou make Request? So I prayed to the God
 of Heaven.

Ver. 5. And said unto the King, &c.

1 Sam. 1. And she was in Bitterness of Soul, and prayed
 10. to the Lord, and wept sore.

Of the Obligation of Private Prayer.

Matt. 6. 6. But thou when thou prayest, enter into the
 Closet; and when thou hast shut thy Door, pray
 to thy Father which is in secret, &c.

Of the Use of Forms of Prayer.

*And he said unto them, when ye pray, say, Luke 11.
Our Father, &c.*

*Moreover, Hezekiah the King and the 2 Chron.
Princes commanded the Levites to sing Praise 29, 30.
unto the Lord, with the Words of David and
of Asaph the Seer, and they sang Praises
with Gladness, and they bowed their Heads,
and worshiped.*

Of the Obligation to publick Prayer.

For where two or three are gathered together in my Name, there am I in the midst of them. Mat. 19.
Ver. 20.

*Mine House shall be called an House of Isa. 56.7.
Prayer for all People.*

*And she was a Widow, which departed not from the Temple; but served God with Fasting
and Prayer Night and Day.* Luke 2.
37.

*Blow the Trumpet in Sion, sanctify a Fast, Joel 2.
Call a solemn Assembly.* 15.

*Gather the People, sanctify the Congregation, Ver. 16.
Assemble the Elders, &c.*

Of the several Hours or Divisions of Daily Devotion.

1. Morning Prayer.

2. Evening Prayer.

These stated and constant, and for no Pretence to be omitted, tho' they may be shortned.

A Morning Prayer.

" **L**E T the Words of my Mouth, and
 " the Meditation of my Heart,
 " now and evermore acceptable to Thee,
 " Lord, my Strength and my Redeemer
 " Most great and Glorious Lord God
 " who art an Eternal Infinite Spirit
 " perfect in Wisdom, Power, and Good-
 " ness, the Fountain of Being, and of all
 " Perfections, Creator of Heaven and Earth
 " and of all Things therein, and the absolute
 " Ruler and Governour of the
 " World; I thy poor Creature, made after
 " thy Image, in all Humility, prostrate
 " my self before Thee to adore and worship
 " Thee, and own all Dependance on
 " Thee.
 " But, O my Father, I confess I have
 " sinned, by withdrawing my Obedience
 " from Thee, to follow the blind Leader
 " in

ings of my depraved Will and irregular Appetites and Passions, and the corrupt Customs of a sinful Woold. I humbly pray Thee give me a clear Sight and deep Sense of the Evil and Danger of these my Doings: Shew me effectually the odious Nature of Sin, how Sin is contrary to thy holy Nature and holy Laws; how it defiles with Stain and Guilt, and exposes both Soul and Body to eternal Miseries.

“ O Lord, I pray Thee, help me to humble my self unfeignedly before Thee for all my past Sins, and work in me, by thy good Spirit, a true and sincere Repentance; such a Repentance as consists in the thorow Change of the Mind, Heart, and Life. Help me, O Lord, to bewail, to hate, loath, and abandon every known Sin, and assist me with thy Grace, that I may turn to Thee with all my Heart, that I may fly to thy infinite Mercy in Christ Jesus, that through his Merits, Mediation, and Intercession, I may obtain the Pardon of all my Sins of every sort and kind.

“ Neither is it Pardon alone I ask, but the Sanctification of my Nature, and of all its Faculties, by thy holy Spirit.

“ That I may be enabled, by thy Grace, sincerely to endeavour to live soberly, righteously, and godly all my Days.

“ O give me the Spirit of Adoption, and fill my Heart with Love and all

C 2. “ Child-

“ Child-like Affections towards Thee, my
“ God and reconciled Father in Christ.

“ O make me at all Times to remember,
“ that without Holiness I can never
“ come to Heaven, which is a Place of Ho-
“ lineses, into which no sinful Person can
“ ever enter. O Lord, I humbly pray
“ Thee, while I am in this World, guide
“ me by thy Counsel, strengthen me by
“ thy Grace, and never leave me to my
“ self; leave me not to the Malice or
“ Wiles of evil Spirits, to the Power
“ any Temptation, to the Prevailing
“ any corrupt Affection or sinful Inclina-
“ tion.

“ Make me, O Lord, continually watch-
“ ful over my self, over my Heart, Word
“ and Ways, and make me faithful in the
“ Discharge and Performance of all the
“ particular Duties and Services Thou re-
“ quirest of me. And help me to trust
“ in Thee at all Times; to be directed
“ protected, and provided for by Thee
“ and assisted by thy Grace to persevere
“ in the Ways of Truth, and Holiness,
“ and sincere Obedience, to the End
“ of my Days.

“ And as thy Mercy, O Lord, is over
“ all thy Works, to that infinite Merit
“ I commend my Fellow-Creatures. Lord
“ they are Thine, pity their Ignorance and
“ Misery, pardon their Sins, sanctify their
“ Natures, enlighten their Minds, that
“ they may know, love, and obey Thee
“ and be made capable of thy Merit
“ and Glory.

" and Salvation, of thy Favour and Bleſſing : Bring in thy ancient People the
 " Jews ; fill up the Fulness of the *Gentiles* ;
 " make them one Fold under one Shep-
 " herd, Christ Jesus. Unite and sanctifie
 " all that are called by thy holy Name :
 " Fling down those Walls of Separation,
 " which in their Frowardness they have
 " built up one against another. Break the
 " Yokes and burst the Bonds of all spi-
 " ritual Tyranny and Usurpation ; that
 " they may teach no longer for Doctrines
 " the Commandments of Men. Unite the
 " Affections and Interests of all Professors
 " of thy Truth ; let their Ends be thy
 " Glory and the Good of Mankind. Set
 " up thy Kingdom in the Hearts of
 " Princes, Pastors, and Rulers, that they
 " may set up Thy Kingdom in the World.
 " How long, O Lord, holy and true,
 " when wilt Thou take to thy ſelf thy
 " Power and Reign ? When wilt Thou
 " make Thy *Jerusalem* a Praife in the
 " Earth, that all Christians, being purged
 " from Error and Ignorance, may ſerve
 " Thee in Spirit and Truth, that thy
 " Will may be done on Earth as it is
 " in Heaven. More especially bleſſ this
 " Church and Kingdom ; make us a Na-
 " tion wherein dwelleth Righteousneſſ ;
 " Just, Temperate, Pure, Lovers of Truth,
 " abounding in Charity and good Works.
 " Bleſſ the Queen, direct Her Counſels,
 " protect Her Person, and proſper all Her
 " just Undertakings : Make Her long a

“ Blessing to the World ; an Instrument
“ of thy Glory and Mercy here, and a
“ Partaker of both hereafter. And O
“ Thou who art the Lord of the Vine-
“ yard, send forth faithful Labourers into
“ thy Vineyard : Endue them with Gifts
“ and Graces suitable to so high and excel-
“ lent a Calling ; and let thy good Spirit
“ so direct their Studies, and accompany
“ their Teachings, that they may be ef-
“ fectual to the saving of themselves and
“ those that hear them. Bless us with
“ faithful Councillours, just Judges, dili-
“ gent Magistrates, and an industrious
“ quiet, and religious Commonalty. De-
“ liver all that are in Affliction of Mind
“ Body, or Estate ; or sanctifie thy Chal-
“ lenge to their Profit. Bless, more
“ especially, all that are near or dear to
“ me by Relation, Friendship, or Obli-
“ gation. Grant them all Things needful
“ for their Sanctification and Salvation
“ so enlighten their Minds that they may
“ serve Thee in Spirit and in Truth. Let
“ thy Fear go before them, and thy Ble-
“ sing follow them : Give them a due
“ Sense of their Sins, and of thy Mercies
“ Make them faithful in their several Cal-
“ lings, and shining Lights in their Ge-
“ nerations : Unite our Hearts, that we
“ may live as Friends and Brethren here,
“ and rejoice together in a blessed Eter-
“ nity hereafter. Bless my Family, grand-
“ them Health of Soul and Body : Keep
“ them from Sin and Error, and grant

“ we

" we may all first seek thy Kingdom and
 " the Righteousness thereof, and add unto
 " us such Temporal Blessings as see meth
 " Thee good. Bless all that remember
 " me in their Prayers, or desire to be re-
 " membred in mine ; Discover to them
 " the Beauty and Excellency of Holiness,
 " that they may heartily chuse and embrace
 " it. Reward all that have done me
 " Good, and pardon all that have done
 " or wished me Evil ; work, in them and
 " me, all that Good that may make us
 " acceptable in thy Sight, through Jesus
 " Christ.

" O most merciful Lord, as I depend
 " on thy free Bounty, for the Supply of
 " all my Wants, so I magnifie and bless
 " thy holy Name for all thy past and
 " present Mercies. I thank Thee for my
 " Being, and for a Nature capable of eter-
 " nal Felicity ; for my Education, Pro-
 " motion, Friends, and Favour ; for any
 " Degree of Health and Reputation ; for a
 " Mind in any measure enlightened ; for
 " any Degree of Knowledge or Reason,
 " any Opportunity and Capacity of dis-
 " cerning, or retaining Truth. As I am a
 " Christian, I bless Thee for my Baptism,
 " Instruction, Confirmation, and the Com-
 " forts of thy holy Table ; for thy Long-
 " suffering and Patience, which has not
 " cast me off, nor punished me for those
 " many grievous Sins I have committed, as
 " I most justly have deserved : for thy re-
 " straining Grace which has with-held me

“ from any the greatest Sins ; thy exciting and assisting Grace, that has enabled me to do any the least Good ; for all internal and external Comforts ; for the Means of Grace and the Hope of Glory ; for this Night’s Preservation, and for bringing me to the Beginning of this Day.. O that this Day, and all my Days, may be employed in thy Service, and to thy Glory. O that I may walk in the constant Awe of thy sacred Presence, in the offering up of my self to Thee in the Flames of Love, as a whole Burnt-Sacrifice, in Acts of Adoration and Thanksgiving, Resignation and Dependence ; guard me with thy blessed Angels, preserve me from the Power of wicked Spirits, and from a wicked World : Let thy good Spirit direct and guide me, regulate my Words, and order my Conversation a-right ; so influence all my Actions and Undertakings, that I may neither omit any Opportunity of doing Good, nor fall by any Temptation into any Evil. Enlighten my Understanding in the Knowledge of Truth, sanctifie my Affections, and bring my Will to a perfect Conformity to thy holy Will. Teach me, how to pray, how to hear and read thy holy Word ; let me not be ashamed or afraid to own my self thy Servant, and give me Courage and Wisdom to do my Duty : Make me all that Thou likest, and pardon and reform whatever offends

offends Thee, that so being sanctified by thy Grace, and living in thy Fear and Service, I may die in thy Favour, and be admitted to partake of thy Glory.

Our Father which art in Heaven, hallowed thy Name, &c.

Examination before Evening Prayer.

SOME time in the Evening, as most convenient, call over the past Day, going over in your Mind all the Time since your last Examination ; and observe what Sins have been committed in Thought, Word, or Deed, what Duties omitted, &c. what Graces exercised, what Temptations resisted, what Mercies received ; how God has dealt with you in his Providence, and what in you has occasioned such Dealings : ; so for tho' we must not rashly Judge of the sincerity of others by God's Corrections, these being no certain Marks of His Displeasure, and much less are temporal Blessings Seals of His Favour : Yet to the now truly pious they are both dispensed in Mercy, and therefore are to be observed and improved in the Exercise of some Virtue, as Faith, Thanksgiving, Humiliation, and Resignation. Reflect also how your Time has been improved, and what Tenant of Mind you have been in the most part of the Day. If this Examination is not discharged with Seriousness and Care, it will grow customary and useless ; and on the

the other hand, if needless Scrupulosity is indulged, it will become tedious, and more superstitious than profitable: Therefore pray for a sincere Heart, and remember you are in God's Presence, who cannot be deceived. Let God's Word be your Rule, and let Conscience have full Liberty to accuse and represent your Faults. Permit not your Passions to put false Glosses on your Actions, or to excuse their own Rebellion; but consider impartially how far Temptations have been yielded to; what Sin has been committed by evil Desires, Designs, Words, or Deeds. Has not your Discourse been unsavoury, proud, vain-glorious, froward, &c. your Actions ungodly, uncharitable, intemperate? Have you not lost a Day by Sluggishness or Negligence? Why this raving Anger and Judging, and causeless Suspicions? These wandering Eyes, those straying Thoughts, these inconsiderate Words? Should I have been angry for so slight a Cause? murmured against, or envied my Neighbour's Prosperity? been so impatient in suffering, so backward to Self-Denial? Should I have so eagerly sought my Ease, and the Satisfaction of my Humour, Interest, or sensitive Pleasures?

2. As to Omissions, Have you left nothing undone that was your Duty to do, and that you purposed to observe, and had Opportunities for doing? as any Part of Devotion, any Act of Charity, neighbourly Kindness, necessary or useful Self-

denial

llosit
penial. Thus by a penitent Humiliation,
and you may retract and undo whatsoever has
been done amiss, before frequent Repeti-
tions give Strength to your Sins, and they
become habitual : So Repentance will be
more easie and effectual, and Pardon ob-
tained through the Merits of Jesus Christ
your Redeemer.

3. What Providences of Mercy or Judg-
ment have you observed, and what Re-
flections may be drawn from them, with
respect to your self and others? But be
sure to judge charitably of others, and
more strictly of your self.

4. Examine if you are truly thankful to
God for every Mercy, and resolved to live
to his Praise. If you have done any good
Act, and received any Commendation,
give God the Glory, and attribute no-
thing to your self ; depend on the Aid of
His Grace for Perseverance, purposing to
employ all the Talents He gives you in
His Service.

It may be also of good Use to reflect how
you have transacted your temporal Affairs,
that you may amend what has been un-
prosperous at the next Opportunity, and
not always buy your Experience too dear :
This Examination will be done in a little
Time and with little Trouble, if you are
not needlessly scrupulous, and if you have
kept a due Watchfulness over your self in
the Day. Moreover, if you find it useful,
and a Mean to make you more careful,
(and have Time) you may note down any
extra-

extraordinary Mercy received, or signal Providences; also your greater and more frequent Faults and Defects; but if you have made any Vow or Promise to God or Man, I would by all Means advise you to set it down, often reading over the Catalogue of such Promises, and taking Care with all convenient Haste to perform the same: But 'tis most adviseable not to cast a Snare on your self by needless Promises; for except where God has commanded or forbid, 'tis safest and best to keep your Freedom to do, or not to do, as you find most profitable, or as you are advised by prudent Instructors, and the Customs of the Church with which you communicate.

An Evening Prayer.

" O Almighty God and most merciful Father in Christ Jesus, I present my self before Thee in all Humility of Soul and Body, to acknowledge thy Sovereign Authority, and my Dependance; to beg Pardon for my Sins, and to return Thanks for thy many continued Benefits and Blessings. O Lord with Shame and Sorrow I confess, that as I add Days to my Days, so I add Sins to my Sins. Even this Day, how have I forgotten Thee, my God, and thy holy Laws: And for want of due Awe of thy sacred Presence, and the

“ the Account I am to give of my Time,
 “ and of all the Talents committed to my
 “ Trust, How unprofitable have I been ?
 “ But alas ! I have not only omitted
 “ what is Good, but committed what is
 “ Evil.

“ Who can tell how often he offend-
 “ eth ? Cleanse me, O Lord, from all my
 “ secret Faults, and keep thy Servant
 “ evermore from all presumptuous Sins,
 “ that they get not a Dominion over
 “ me.

“ Impute not to me the Wandrings of
 “ my Mind, nor my idle Words, nor any
 “ other of the Sins or Infirmities of the
 “ Day. But whatsoever I have done amiss,
 “ graciously pardon, and deal not with
 “ me after my Sins, nor reward me after
 “ my Iniquities : But mercifully look up-
 “ on me, and for the Glory of thy most
 “ holy Name, turn from me all those E-
 “ vils which to my Sins, and to me for
 “ them, are most justly and worthily
 “ due.

“ Have Mercy upon me after thy great
 “ Goodness, and according to the Mul-
 “ titude of thy Mercies do away my Of-
 “ fenses : Forgive the Guilt, wash away
 “ the Stains, deliver me from the Tyran-
 “ ny of Sin. O make me not an Exam-
 “ ple of thy Wrath. O my God, who
 “ art greater than my Heart, and know-
 “ est all things, permit me not to deceive
 “ my self by an ill-grounded Hope and
 “ partial Repentance. O assist me in a
 “ fin-

“ sincere Endeavour to turn from every
“ evil Way, and to turn to Thee with all
“ my Heart.

“ And now, O Lord, as I beg Mercy
“ for my self, so for all Mankind, in the
“ Name and for the Sake of the great
“ Mediator between God and Man, Christ
“ Jesus my Lord.

“ O Lord, hasten that longed for Time,
“ when all the Earth shall know and
“ obey thy holy Laws.

“ O let the Light of thy Truth so in-
“ fluence the Minds of all Christian Peo-
“ ple, that they may walk as Children of
“ Light, and suitable to their holy Pro-
“ fession.

“ Inspire all Kings and Governours with
“ great Wisdom and Charity, and make
“ them like to Thee the Lord of all, who
“ art good unto all, and pleased in Mercy.

“ Endue the Pastors of thy Church
“ with true Knowledge, Piety, and Zeal,
“ and give all Christian People Grace to
“ receive their Instructions with meek,
“ humble, and obedient Hearts.

“ Hear the daily Prayers of the Ca-
“ tholick Church, and let the Truth as it
“ is in Jesus prevail, and Peace be in all
“ her Borders. Supply the Wants of all
“ afflicted People, according to thy Fa-
“ therly Mercy and their Necessity.

“ I commend to thy gracious Prote-
“ ction and Blessing, all my Friends, Re-
“ lations, all who desire my Prayers, or
“ pray for me. So fit us for thy Mercy

“ in

in Christ Jesus that Death may never
find us unprepared, but living or dy-
ing we may be Thine. And now, O
Lord, I bless and adore thy holy Name
for the continued Manifestation of thy
Goodness this Day to me, and all thy
Creatures.

Blessed art Thou, O Lord, who didst
create the Interchanges of the Day and
Night, who hast delivered me from the
Evils of this Day, who hast not cut
off my Life in the midst of my Sins, nor
in this Day, before Night, hast made an
End of me.

O Lord, I bless Thee for all the good
Things continually received by me or
mine, particularly for being kept from
wilful Sin, for overcoming any Tem-
ptation, for Grace and Opportuni-
ty to do any good Work: Also I
thank Thee for any sanctified Chastise-
ment and Affliction: O my God, as long
as I live, will I magnifie Thee.

Thou hast granted thy loving-kind-
ness in the Day Time, and in the Night
Season will I make my Prayer unto the
God of my Life. And now, O Lord
my God, as the Day is vanished and
gone, so doth my Life vanish.

The End of the Day, so of my Life, is
at hand: Remembering this, I beseech
Thee, O Lord, that the End of my
Life may be Christian and acceptable to
Thee without Sin, without Shame, and
if it please Thee, without grievous
Pain,

“ Pain, gathering me together with thine
“ Elect, when Thou wilt, and as Thou
“ wilt.

“ And grant that I may so remember the
“ Days of Darkness, that I be not cast ou
“ into utter Darkness, but prevent the
“ Night of Death, by doing some Good
“ that so I may give a joyful Account a
“ the great and awful Tribunal of Christ
“ Jesus. O Lord, give Rest to me tha
“ am weary, grant me wholsome Sleep
“ and to pass this Night without Fear
“ Deliver me from the Terrors of the
“ Night, and from the Pestilence tha
“ walketh in Darkness. Preserve me thi
“ Night from all Evil. O Lord, keep my
“ Soul.

“ Lighten mine Eyes that I sleep not in
“ Death. Let my Sleep be a Rest, as from
“ Labour, so from Sin, and free from all
“ wicked and earthly Imagination. Guar
“ me with thy holy Angels.

“ And restrain the Malice of my never
“ sleeping invisible Enemies: Preserve the
“ Habitation from Fire and Thieves, and
“ all other sad Accidents.

“ Let the Wings of thy Mercy shadow
“ me, and grant I may be early up to
“ praise and worship Thee.

“ Lord, into thy Hands I commend
“ my Spirit, my Soul and Body.

“ O my God, trusting in thy Mercies
“ I will lay me down in Peace, and take
“ my Rest, for it is Thou Lord only, tha
“ makest me to dwell in Safety.

Our Father, &c.

Look

Look on your Bed as an Emblem of your Grave, and dispose your self to a willing and resigned Submission to God, in respect of the Time and Manner of your Death; hoping for Pardon for Christ's Sake, who has taken away the Sting of Death and the Horror of the Grave, and rejoice that you are one Day's Journey nearer your Home, and the being out of the Possibility of offending God by Sin or Error; repeat some proper Veries of the Psalms, or other Parts of Scripture. And when you cannot sleep, employ your Thoughts in pious Meditations and Ejaculations, praying either for sick and dying Persons, for those in Storms or Persecutions, or for the Conversion of Infidels, or for your own happy Death, &c. as your Devotion most inclines you.

Next to your daily private Morning and Evening Prayer, attend those in the Family or Church constantly, at least as frequently as your necessary Busines, and the Duties of your Calling will admit.

And to those that have convenient Leisure, I further recommend the Three following Subjects for Meditation and Prayer.

1. Set a-part a Quarter or half an Hour for a general Intercession, particularly during these Times of War, or when any other publick Calamities are felt or feared, or any great Blessing desired. For the Subject of your Meditation you may take some Portion of holy Scripture out of

D the

the historical or prophetical Parts of the
Old Testament.

An Example of this Rule.

15. 1. 2. **H**EAR, O Heavens, and give ear, O Earth, for the Lord hath spoken, &c.

This is something very astonishing and wonderful, very well worth the Consideration of all rational Beings, that Heaven and Earth, that is the whole Creation, is summoned to be the Hearers, and not only to hear, but to judge between God and His Creatures

The Prophet does represent God thus pleading with Man, *I have nourished and bred up Children, and they have rebelled against me:* And can there be any Thing more amazing, than that Man should forget God and withdraw his Dependance from that Supreme Being to whom he owes his own Existence, who made him so noble a Creature, gave him those divine Faculties of Knowledge and Wisdom, Memory, Speech and Freedom; subjected him to Laws so gentle and equitable, that what was an Act of Duty, was also a Means of Man's Happiness and Perfection; and yet superadded the Promise of a future Reward (to that his Obedience) that should be both perfect and endless?

O my God, How long shall Men, who owe All to Thee, rebel against thy Government, and their own Happiness? O a waken them into the Consideration whi and

and for what they are : That they hold their Being by thy good Pleasure ; and that 'tis meet they employ that Being for the Ends of its Creation, since the departing from those Ends must necessarily be its Deprivation and Destruction.

*The Ox knoweth his Owner, and the Ass Ver. 31
his Master's Crib : but Israel does not know, my
people do not consider.* Those Creatures
that have no other Guide than Sense and
Instinct, yet learn to love and depend on
whatever conveys Good to them : Only
Man, who, tho' capable of governing his
Senses by Thought and Freedom, yet neg-
lects to employ his Faculties of Reasoning,
and discover the Author of his Happiness,
and the supreme End of his Nature ; but
rather employs his Thought to establish a
more absolute Subjection under the Ty-
ranny of his Senses and Passions, than Na-
ture and Instinct subjects those Creatures
whose chief Happiness is plac'd in the
present Gratification of their Senses. Shall
the fiercest and most stupid Brutes be made
me and governable, by the repeated Be-
nefits of those who feed them ; and shall
Man, who every Moment possesses so many
Blessings by the Permission and Appoint-
ment of the Giver of every good Gift,
forget his Benefactor ; and rather than own
the Right of his Subjection, and render a
due Obedience, call in Question the Equi-
ty of his Laws, or deny the Author of
those Benefits ?

O miserable Incogitance ! O may the continual Need we have of thy Mercy preserve in us a constant Awe of the Government, that we may so consider our Dependance on Thee, as to pay Thee at least a sincere, if not an unerring Obedience.

Ver. 4.

Ah sinful Nation ! a People laden with Iniquity, a Seed of Evil-Doers : Children that are Corrupters, they have forsaken the Lord, they have provoked the holy One of Israel to Anger, they are gone away backward.

Here is the Essence and Root of Sin, Independency on God, or the not conforming our Will to the Will of the Being that made us, and has a Right to govern us : But we wilfully corrupt the Rule He gives us, and so take to ourselves an independent Dominion over ourselves.

How justly may God take up this Complaint against this Church and Nation ! And how near a Resemblance do we bear to the stubborn *Israelites* ; we, who, like them, have been a peculiar Instance of God's indulgent Mercy, laden with Sorts of Benefits ? We live in the clear Light, have the greatest Advantages of Divine and Humane Learning : But how often is it employed to confound rather than find out Truth ? How often is Truth corrupted by Interest and Humour, Passion and Prejudice ? And how many love Darkness rather than Light, because their Deeds are evil ?



O Lord

O Lord, we have justly provoked thy Anger, by the Abuse of thy Mercy; but O forsake us not utterly: *Save, Lord, or we perish.* We have gone backward from Thee, and from our own Happiness; but O turn Thou us again for thy Name's sake.

Why should you be stricken any more? ye Ver. 5.

I will revolt more and more; the whole Head is sick, and the whole Heart is faint.

God tries by his Corrections to awaken his Creatures into a Sense of their Dependance upon Him; for tho' he does not force the Freedom of their Minds, which was to destroy that Sort of Creature he had made Man to be; yet he uses all the Means to awaken his Faculties of thinking and judging, and by Corrections to convince him, that tho' he may deny God his Obedience, yet he cannot escape His Dominion in Punishing.

Ye will revolt more and more. God punishes in order to reform and purify: When that End, thro' Man's determined Obstinacy and Depravation, is not to be attained, God leaves him to himself, and to those natural Consequences of Evil, which, without any Pre-ordination of God, follows in, and which at last ends in the Miseries of eternal Darkness; for while our Correction is from God, it has an End of Mercy to our selves or others; but the Miseries of the Reprobate are the natural and necessary Effects of his refusing Good and chusing Evil.

O my God, tho' we have despised thy Chastisements, as well as abused thy Mercies, yet leave us not to our selves, to the dismal Consequences of our Sins and Folly. Try us even with Fire, so Thou consum our Dross. Let thy Rod as well as the Staff comfort us, that we may hear the Rod and him that hath appointed it; read our Sin in our Punishment, and say, it were good for us that we were corrected; for tho' before we were punished we were wrong, yet now we have kept thy Commandments. O Lord, how grievous ever thy Corrections may be, may they yield to us the peaceable Fruits of Righteousness, and then we will rejoice.

Thus goon, making some short Reflection and Applications, with suitable Acts of Devotion, where the Text affords proper Matter for it, and the Sense is easie; the obscure or less affecting Passages pass over with single Reading, being longer or shorter as your Time allows; and conclude with some general Intercessions, such as your own Thoughts suggest, or as you may find in this or other Books.

In like manner out of the historical Part of the Scriptures, you may draw many useful Meditations, either for Imitation what was Good, or for Caution in what was blameable. Nor must you think that any Sin is more excusable because so good Persons have fallen into it. Several Passages being set down for Warnings, and to shew the Integrity of the Writer,

not for Encouragement to Sin, but to Repentance : And if any one, because *David* was pardoned after those horrid Sins he was guilty of, is tempted to think lightly of such heinous Crimes ; let him reflect, besides the Horror and Smart of his Repentance, what terrible and most exemplary Punishments attended him, in the Murder and Defilement of his Children, in their Rebellion and Ingratitude ; and then I believe the most besotted Sinner, who is not quite possest by evil Spirits, will own that none of the false Pleasure he expects from the Gratification of Passion and Sensuality, will make Amends for those dismal Consequences that always do in Whole, or in Part, attend Sin. Indeed the whole History of the Bible is to shew the dismal Consequences of withdrawing from our Dependance on God : As in the Fall of *Adam*, and the Miseries that Sin introduc'd, which is set out in the Plagues of *Egypt*: The 40 Years wandring, and many severe Chastisements of the Children of *Israel* : In the exalting and defending good Kings and Rulers, and in the debasing and punishing bad ones ; and especially such as, by setting up Idolatry, made way for all other Corruptions : Also in order to prepare for the clearer Belief of future Rewards and Punishments, to set forth how the se for disobeying God was both the natural and judicial Cause of most of the Punishments of this Life ; and on the other side, that

Piety was generally rewarded with signal
Blessings.

A General Intercession.

" ALMIGHTY God, Creator of all
" Things, and Judge of all Men
" Thou Fountain of Being and Blessedness
" extend thy Mercy and Compassion to
" all Mankind: Remember them all for
" Good; lead them to true Faith and
" Repentance; be reconciled to them all
" in Christ Jesus, and grant unto all the
" Peace and Love.

" O that the Sun of Righteousness might
" be so manifested, as to give Light to
" those who sit in Darkness, and in the
" Shadow of Death, and teach them the
" Way to Life and Immortality; and
" grant, Lord, that those who know not
" the Law, may be a Law unto them
" selves, their Consciences accusing or
" excusing, according unto Right.

" Call home thy once beloved People
" the Jews: take off the Veil from their
" Hearts, that they may know Him of whom
" Moses and the Prophets did write
" to be the Messias and Saviour of the
" World; that so both Jew and Gentile
" may be brought to the Knowledge of the
" Lord Jesus, and to a Participation of
" all the Benefits of the new Covenant.

" O Thou who art of purer Eyes than
" to behold Iniquity with Approbation,
" so manifest thy self to the World by thy
" Providence

Providence, and the Influences of thy Spirit, as to convince and convert from Sin and Error, the Unbeliever and the Ungodly : Discover to their darkned Reason the desperate Madness of Infidelity, and the foul Deformity and destructive Folly of Immorality. Free them from the Power of evil Customs, and from that wretched and shameful Slavery they are under to their Appetites and Passions ; and accept to Mercy and Pardon in every Nation, all such as fear Thee and work Righteousness, for the Sake of Christ Jesus the Saviour of all Men, but especially of them that believe.

"Bless, O Lord, the Congregation of all Christian People ; unite their Hearts by the great Principle of Divine Charity, that they may no longer bite and devour one another, least in thy just Judgment Thou givest them up to be destroyed one of another : Suffer no longer Christians to usurp unjust Dominion over each other, or think to serve Thee by unjust Persecutions of one another. But grant, O God of Truth and Holiness, that the good Tree may be known by its good Fruits, and the perfectest Faith shine forth in the most perfect Obedience, and an inlightned Mind be accompanied with a sanctified Heart. Heal, O Lord, our causeless Divisions ; free us from the Mistakes of Ignorance, Superstition, and Prejudice, reforming what-
" ever

“ ever is amiss in the Belief or Lives
 “ Christians, that all who profess true
 “ ligion, may obey the Laws of their
 “ venly Master, to the Honour of the
 “ Profession and their own eternal H
 “ pineſſ.

“ How long, O Lord, ſhall the Idolatry
 “ and sinful Lives of Christians harden
 “ Enemies of true Religion againſt
 “ Truth ?

“ Deliver, O Lord, the Western Church
 “ from the miserable Yoke of Papal U
 “ pation, that Idolatry, Superftition
 “ Cruelty may be no longer supported
 “ its Authority, nor the Commandme
 “ of Men enjoined as the Doctrines
 “ Christ : Give Light and Liberty of M
 “ to all ſuch devout Persons who ignor
 “ ly, and by Shows of Humility and W
 “ Worſhip, are kept in the Habitations
 “ Darkness and Delusion, and lead them
 “ thy Word and Spirit into the strai
 “ Paths of Divine Truth, pardoning
 “ Errors of all ſuch as in Sincerity w
 “ ship and obey the Author of their E
 “ ing, according to their degrees of Li
 “ and Knowledge.

“ O Thou God of Mercy and Comp
 “ ſion, deliver, in thy good Time, t
 “ once glorious Churches of the East, no
 “ under the cruel Tyranny of Infide
 “ comfort and support them under
 “ their Sufferings ; free them from the
 “ temporal Servitude, and their mo
 “ grievous Bondage of Ignorance and E
 “ ro

ror, and restore that Purity of Doctrine and Holiness of Life which was at first taught by the Apostles and Followers of Christ,

“ Bless and protect, O Lord, all Churches and States professing and maintaining true Religion, according to thy holy Word. O let not any hold the Truth in Unrighteousness; but so write thy Law on their Hearts, that their Wills, Affections, Lives and Conversations may be such as becometh the Christian Institution.

“ Unite the Hearts of Princes and Pastors in that great Work of advancing thy Kingdom in Righteousness and Holiness, that so the Mountain of the Lord’s House may be exalted, and all Nations flow into it, blessing with the best of thy Blessings all who seek the Peace of thy Jerusalem; may Peace be within their Walls, and Plenteousness within their Palaces, and may all that love her prosper.

“ Preserve this Church and Nation from all Distress and Danger: O that these Islands may be Habitations of Righteousness, separated from the Pollutions of the World, and abounding in the Knowledge and Love of God. O continue to us the Wonders of thy Love and Mercy, and let thy Goodness lead us to Repentance; and when thou correctest, O let it be in Measure to amend, not to destroy us; and leave us not to our selves,

“ selves, neither deliver us into the Hand
“ of Men whose Mercies are cruel.

“ O Thou who art the Lord of Lord
“ and King of Kings, defend all Christi
“ Princes to whom Thou hast given t
“ Right of Government; bless them
“ the just Execution of their Power a
“ Authority; make them ever mindful
“ the Rule and Obligation of their Co
“ mission, in being a Terror to Evil-Doe
“ and a Praise to them that do well; ma
“ them Examples of Holiness and Justic
“ and zealous to promote both in t
“ World. And, O Thou just Judge of
“ Men, restrain the Violence of lawle
“ Tyrants, who abuse their Power to v
“ and oppress the Innocent.

“ Bless, O Lord, with the best of t
“ Blessings, our Gracious Queen; establis
“ her Throne in Righteousness; subdue
“ all her Enemies; let a divine Directio
“ influence all her Resolutions, that he
“ Counsels may be wise, and her Unde
“ takings successful; teach Her to discern
“ between the Righteous and the Wicked;
“ to protect the one, and reform the
“ other; that under her Government he
“ People may lead peaceable Lives in a
“ Godliness and Honesty.

“ Set faithful Men to be Bishops a
“ Pastors over thy People, and endue
“ them with all those Gifts and Grac
“ that are needful to the successful Di
“ charge of their Ministry: Grant they
“ may seek the Truth sincerely, and teac
“

it diligently with Meekness, instructing those who oppose themselves, not with worldly Wisdom as Men Pleasers, but in all things shewing Uncorruptness, and being themselves Examples to their Flocks.

“ Give unto our Councillours the Spirit of Wisdom and thy holy Fear, that they may see in this their Day the Things that make for the Interest of Truth, and Peace, and Holiness.

“ O righteous Judge of Men and Angels, direct and bless the Judges and Magistrates of this Land; inspire them with Fidelity, Courage, and a true Discernment, that they may pronounce an upright Sentence, doing nothing by Partiality; not justifying the Wicked for a Reward, or taking away the Righteousness of the Righteous from him; that their Hands may be clean from taking Bribes, and their Ears from concealing Blood; that they may deliver the Poor when he crieth, and him that hath no Helper, rescuing the Oppressed from the Power of the Oppressor; that they may defend the Stranger, the Fatherless and the Widow, having no respect of Persons, nor fearing the Reproaches of Men; remembraing that for all those Things they themselves shall be brought into Judgment.

“ Fill all those who swear by thy holy Name, with a holy Awe of thy Power and Justice, that so they may do it in

“ Truth,

“ Truth, in Righteousness, and Judgment
“ rememb'ring it is the Oath of God, wh
“ will not hold guiltless those who swe
“ falsely. And, O deliver this sinful Lan
“ from the Guilt of false and deceipt
“ Oaths.

“ Grant, O Lord, to the Religious Me
“ chant and Seamen, prosperous Wind
“ and successful Voyages; preserve the
“ from Shipwrack, from the Violence
“ Enemies, and from all the Injuries
“ deceitful and wicked Men; that from
“ Sense of thy Mercies, they may by the
“ Christian Conversation, Justice and Ch
“ rity, endeavour to convert the Ign
“ rant and Unbelieving to the Obedien
“ of the Faith.

“ Bless, O Lord, the honest and ind
“ strious Husbandman, Artificer, and L
“ bourer, with all Things convenient fo
“ their Support and Comfort. Give the
“ Grace not to oppress or over-reach eac
“ other, and to enjoy thy Blessings wi
“ thankful and contented Hearts.

“ O Lord of Hosts, whose Power i
“ Creature is able to resist, grant Pro
“ tection and Victory to all such Fleets a
“ Armies as are any where sent out t
“ defend the Oppress'd, or succour th
“ Innocent. O never let the Standard o
“ Truth and Justice fly before their En
“ mies; but blefs the righteous Cau
“ with Honour and Success.

“ O Thou

O Thou, who willest not the Death
of a Sinner, but rather that he repent
and live, deliver all those who are cap-
tivated by Sin or Error ; and grant that
all who suffer the just Punishment of
their Sins, may by that Means be
brought to Repentance, taking Shame to
themselves, and giving Glory to Thee ;
and so far as may consist with the good
Government of thy Creatures, fit them
for temporal and eternal Mercy ; and
grant that all those who suffer for well-
doing and Righteousnes Sake, may re-
joice that they are counted worthy not
only to believe, but also to suffer for
Truth and Holiness.

O Thou Father of Mercies and God
of all Comfort, look with Pity and
Compassion on all that are in Misery :
Heal the Sick, ease those in grievous
Pains, speak Peace to all afflicted Minds,
all who are oppress'd with Doubts, or
Fears, tempted to Despair, Self-Mur-
der ; all in Prisons, in the Mines or
Galleys, or condemned to die. Have
Mercy upon all Orphans, Widows,
Strangers ; on all Women with Child,
and young Children, and all that labour
under extream Necessity, or great Af-
fliction.

Have Mercy, O Lord, on all those
who are dying, for thy Son's sake,
who gave his Life a Ransom for many ;
fit and prepare them, by Faith and Re-
pentance, for a safe and comfortable
“ De-

“ Departure, and grant suitable Suppo
“ to their Friends and Relations.

“ O Thou God of Grace and Tru
“ confirm all who stand in Grace
“ Truth; and pour down an abunda
“ of thy Blessings on all such pious P
“ sons as have undertaken any good Wo
“ that they may bring Glory to Thee
“ doing Good to Mankind; by convert
“ the erroneous and the Sinner; instr
“ icting the Ignorant, supporting the P
“ and Needy, and administering Re
“ and Comfort to the Miserable.

“ Give to all married Persons the G
“ of an unspotted Fidelity and endear
“ Concord: Preserve young Persons fr
“ the Snares of evil Customs, and the
“ lusions of ungoverned Passions.

“ Bless the Universities of the La
“ with all Schools and Seminaries of t
“ Learning, that they may answer the
“ of their Institution, by promoting V
“ tue and true Religion.

“ Supply, O Lord, all who call on Th
“ with such Assistance and Supports as
“ suitable to their Places, Callings, I
“ cessities, and Temptations; that Hu
“ lity and Purity, Truth and Mercy,
“ stice and Temperance, may abo
“ more and more.

“ Grant Forgiveness to all my Enem
“ and all Mercies suitable for them,
“ turn their Hearts to Peace and Ch
“ ty. Grant me the G^race to forgive
“ feigned

feignedly, and true Wisdom to overcome their Evil with doing them Good. " I beg Mercy and Pardon for all who have tempted me to any Sin, or been tempted by me; for all who desire my Prayers, or pray for me; for those who have not Leisure, and are justly hindered from the Benefits of Prayer. More especially, I commend to thy Fatherly Mercy, all my Relations, Friends, and Benefactors: Deliver, O Lord, both them and me from all Evil, and give us all good Things in such Proportions as are convenient for us, for the Sake of Christ Jesus our Lord and Advocate, in whose holy Name and Words I commend my self and all I have prayed for to God's infinite Mercy.

Our Father, &c.

Y O U may sometimes vary the Matter your Intercession, or insist less or more any Part of the foregoing Particulars, as time or the Necessity of those you pray for requires; for 'tis almost endless to enumerate either all the Persons or their Necessities, which may be the Subject of your intercessions.

The shortest Direction is, to pray for them as for your self, which is one Way shewing you Love them as your self: consider if you were in their State, what most to be desired, and ask the same for them, and extend this more generally particularly as you have Time and

E Affection,

Affection, sometimes in one manner, sometimes in another.

All that come within your Knowledge are the Subjects of your Prayers: and though you can't relieve, you may pray for all and that way endeavour to help the Miseries and supply the Wants of all, and do Good to all, more especially to those who are of the Household of Faith. Do not think this a vain Repetition, and a needless Soliciting Providence, who is doubtless always gracious, and needs not our Importunities to shew Mercy, if we are but fain to receive it. Not to enter into Dispute on this Head, how far such Prayers are beneficial to those we pray for; thus far all must allow, that we are commanded to pray for all, and that it has a natural Tendency to make us pitiful and compassionate, and to dispose us to help those we pray for to our Power; it nourishes a generous and beneficent Temper, opens our Hearts to our Brother; it increases good Will, and cures a selfish and narrow Self Love; and it will have the Reward of that Spirit of Charity it proceeds from from that of God, who delights in Mercy and from that merciful Saviour, who has made it the Badge of his Disciples, *that they love one another*; whose new Commandment was Love, and whose beloved Disciple has declared, *That he who loveth not his Brother whom he has seen, cannot love God whom he has not seen*; at whose Appearance the Angels sang, *Glory be to God*.

Highest, and on Earth Peace, Good-will
wards Men. O happy Time, were this
the Employment and Pleasure of Mankind.
O happy Eternity, where Truth and
Universal Love reigneth.

If you desire the Peace of the World, or
your own, or your Country's Felicity, that
will induce you to make Prayers and Sup-
plications, and to give Thanks for all Men;
there needs no other Thing to make
Heaven on Earth, but the Practice of
Universal Love and Obedience to God.
Therefore, besides the shorter Intercessions
generally used in Morning and Evening Pray-
s, I could wish that the half Hour allowed
more general Intercessions, with a fore-
Meditation, might be frequently, if
daily used. Some may perhaps think
I have mentioned Intercession too often,
allowed for it too great a Part of their
Devotions and Retirement: But let
reflect, that as this Part of Devotion
is always seasonable, so in this sad State
of Dissentions and Wars among Christians,
the Decay of true Piety, it is highly ne-
cessary; and might be a Mean to cure that
contracted Love of our Selves and of our
Interest, that makes us so cool in the Cause
Truth and Religion, so insensible of the
Miseries of the World, by Reason of Sin,
Ignorance and Oppression, and to put us
Mind to extend a more universal Cha-
and good Will, to relieve and alleviate
Miseries of others, suitable to our Abi-
and Circumstances. Nor would I have

you think your self unconcerned in the Prosperity of the Publick ; but consider your self as a Member of that Body you pray for, and then you will be really touched with the Suffering, and rejoice in the Good of the Whole. You know not what Benefit you may procure to others by your Prayers ; however, you have delivered your own Soul, and exercised an excellent Act of Charity, which shall not be unwarded.

This will be best secured in the Morning, before the settling to Study or worldly Business, for fear the Mind should unwillingly leave those Employments.

2. Another proper Subject for Meditation, for those who have Leisure, is, reflections on some particular Grace or Virtue, found most difficult with respect to their Temper and Circumstances. In your Meditation chuse out some Portion of the new Testament proper to the Grace and Virtue you desire to impress on your Hearts, in order to your future Improvement and more perfect Practice ; all History of the new Testament being what Jesus did and taught, is full of excellent Rules both of Examples and Precepts ; and almost every Verse in the Gospel and Acts, as well as in the Epistles affords Matter for a long Meditation. Therefore you may either chuse to read a whole Chapter, only stopping a little at each Period, to see if you understand it or to examine your Practice by it ; or

After having read it over attentively, chuse
one or two Passages that contain any
piece of Doctrine, or recommend any Du-
ty that you would make the Subject of your
Meditation. As for Example: Suppose you
choose to consider the Danger of Presum-
ption and Self-confidence, and chuse for
your Subject St. Peter's Example, *Mat. 27.*

Our Blessed Lord with great Gentle-
ness warns his Disciples of their Weak-
ness under the approaching Temptation
knowing they were his Disciples, when
it was like to expose them to suffering.

v. 33. St Peter answered for himself only,
and supposes that it was possible that many,
all but only himself, might be offend-
ed or doubt of his Being the Messias; but
himself he was secure, Nothing should
tempt him to such an Apostacy; so that in
Answer there appears both Want of
Mility, and of a due Sense of his own
weakness, and also of Charity, or a good
opinion of the Sincerity of his Fellow-
Disciples. Our Saviour, in the following
words, both foretels his Fall, and reproves
that his Presumption; and I think
it is not improbable, that his being so far
from his own Strength, as to be baffled
by so weak a Temptation, was a just and
proper Punishment for that presumptuous
opinion, and preferring himself above
the rest of the Disciples; but instead of
being struck by his Master's Prediction and
proof, he goes on further, presuming in
his own Firmness, declaring, that tho' his

owing Christ should expose him to ~~De~~
it self, yet he would not deny him. This
 the only Place in Scripture where St. Peter
 assumes a Sort of Infallibility or Assurance,
 that he should not, or could not, deny ~~the~~
 Faith; also a Supremacy over all the rest
 in this, that tho' all the rest should deny
 Christ, yet he would not: And yet he
 know by the Event, that he was the only
 Disciple that by his Fall forfeited his
 postleship, to which he was restored by
 Christ after his Repentance; in which per-
 haps there may be something prophetic
 of the presumptuous and antichristian S-
 fit that should manifest it self in his intended
 Successors.

The Use you are to make of this, is
 that when you foresee at a Distance, a
 Temptation, not to be too confident
 your own Strength, because perhaps you
 feel from a present Heat of Mind a strong
 Perswasion that you shall be able to over-
 come and get the Victory. And, 2dly
 From the Sense of your own Weakness
 to avoid Running into Temptation.

This humble Opinion of your self, a
 Fear of offending God, and Antipathy
 what is sinful, will prevent your Running
 into Temptation out of a Presumption
 your Strength or idle Curiosity, or V-
 nity; for, as far as appears, some
 all of these Motives seem to have been
 the Cause of St. Peter's following Christ
 to the High Priest's Palace. But,

3dly, If the Obligations of your Place, or other relative Duties, oblige you to go in the Way of the Temptation you fore-see, an humble Mind will direct you to beg Help and Direction from God, who only is able to keep you from falling, and so keep you under a constant Self-obser-vation and Watchfulness, that you do nothing contrary to those Rules of Virtue you have learnt from the Christian Doctrine, and the impartial Reasonings of your own Mind; which also seems to have been omitted by St. Peter, of whom at least it is not recorded, that he at all applied to God for Direction or Support, no not after the Warning given by his blessed Ma-ster: His Mind was so little afflicted, that he left the Cold, and mixed with the Crowd warm himself, and joined, in all Prob-a-bility, in the Conversation there, for his speech betrayed him, and seems quite to have forgot both himself and Master, till the Cry of the Cock, and the Look of Christ, awakened him into a Remembrance both. After this, or the like Manner, you may draw practical Observations from all the Parts of holy Scripture, but especially the New Testament; also out of the Pro-verbs, and in some Chapters in Ecclesiasti-cus, you may find excellent Rules for your conduct, as to this World and the rela-tive Duties of it, &c.

End your Meditations with some few Spirations or Ejaculations. As for Ex-ample, from that beforementioned.

" O My God, far be it from me to say
 " that thou' all should fall by this o
 " that Temptation, yet will not I. Alas!
 " know by woful Experience, that I have
 " fallen and been overcome by those Tem
 ptations which I have seen others vanquish
 " O my God, I rejoice and bless thy ho
 " Name for the happy Victories any of th
 " Servants have gained over Temptat
 " ons; but I will not tempt thy Prov
 " dence by rash Presumption: The We
 " and Sickly do not expose themselves
 " those Labours and Severities that are a
 " pointed for the strong. Why then shou
 " I, who am weak, venture uncalled,
 " Trials beyond my Strength? But,
 " my God, if called by thy Providenc
 " or commanded by thy Word, trustin
 " to thy Grace, and begging thy Direc
 " on and Support, I will not fear; whe
 " the Word of the Lord is, there is Powe
 " but I will remember the Advice of m
 " divine Master, watch and pray. Yes, m
 " Lord, I will use all the Faculties of m
 " Mind the best I can: I will fortify m
 " self by the due Use of my Understan
 " ing, Memory, and Freedom of Resolu
 " on, and then I will beg of God those A
 " of his Spirit, Providence, and good A
 " gels, that are necessary to the Dang
 " I foresee; and so prepared, I fear n
 " Victory; I can do all Things thro' Ch
 " that strengthens me.

*Another Meditation on St. Matt. Chap.
26. Ver. 37, &c.*

*In the Duty of Resignation under Affliction,
from which you may for your Comfort learn,*

THAT to feel what is really painful in any Kind of suffering, is no fault, but innocent and natural; for He who had no Sin was sorrowful and very heavy.

2. That to give vent to our Afflictions *ver. 37,* by gentle Expressions, or to seek some Comfort, by the Presence of those we love, is suitable to our Nature, and no blamable Impatience, but an all owable Consolation. For our Lord, not only took with him his three most favoured Disciples, but imparts to them the Greatness of his Atonement, by saying, *My Soul is exceeding sorrowful even unto Death;* ver. 38. But we must observe and learn also by this perfect Pattern, that tho' these little Refreshments are allowable, and may give a little Abatement to the Sharpness of a just Affliction and Sorrow, yet they are all to be left as insufficient without God. We must leave all outward Comforts to go further to that God who alone can save us from Sufferings, Dangers or support us under them: *He went a little further and prayed, and said,* ver. 39. The latter Part of which Verse shews us the utmost Earnestness of an innocent Prayer, under what is greatly grievous to Nature; *If* it

it is possible, that is, not absolutely possible but such a Possibility that may consist with the divine Will: Nor is this to be understood of his Dying on the Cross, but only as praying for the passing of that Cup of his present inconceivable Agony. If it is possible, that is, if it is consistent with the Glory of God; if it may no Way offend Him, let this Cup, this Part of my Suffering, be pass'd over; wherein it is probable human Nature was put on its utmost Trial. Nevertheless, if according to the Perfection of the Divine Will, it is best so should be so, then, not as I will, not as humane Nature innocently craveth, but Thou, who art perfect Wisdom, willest and chusest for me, Ver. 40. Could ye not watch one Hour? Watch and pray, &c. Thus gently reproveth his Disciples for being insensible of his Sufferings: By which we may learn how little is to be expected from humane Help and Compassion; how soon those at Ease grow weary of Sharing in the Sorrow of the Afflicted; but with all, that it is our Fault when we are so, and we ought to draw a Reprof, and an Admonition from the Mouth of him whose perfect Meekness was to be our Example. But as the 39th Verse contains an earnest Petition for Deliverance from Suffering so Ver. 42. contains an Act of entire Resignation and Submission under Suffering. O my Father, if this Cup may not pass away except I drink it, Thy Will be done. If it may not, if Thou seest it best, I drink

in its utmost Bitternes ; I am ready to do
 with it, and will no more pray for its Removal :
 By which we may learn, that tho' it be
 allowable to ask the Removal of any Thing
 that is really grievous to innocent Na-
 ture, yet it must be with Submission ; and
 even those Desires must be bounded, not
 too importunate or lasting, but turned in-
 to Acts of an entire Resignation and ac-
 quiescing in the perfect Will of God ;
 which general Example and Rule, 'tis easie
 for you to apply to your particular Cir-
 cumstances, to which you may add some
 general Acts of Submission in the like or
 following Manner.

“ O My God, hast Thou made me a
 free Creature, given me a Will
 and Liberty ; I desire to use it only to
 chuse Thee for my Director and Lord.
 “ I put my self entirely under thy Do-
 minion ; O destroy in me all sinful Self-
 Will, and work in me both to will
 and to do according to thy good Plea-
 sure.

“ I confess my own Weakness, who
 neither know what is best for my self,
 nor am able to procure to my self, what
 I apprehend as good.

“ But my God, in whom I trust, is most
 wise to know, most powerful to effect,
 and most willing to do what is best for
 me.

“ Where-

“ Wherefore, O Lord, I pray Thee to
 “ der and dispose of me and all that
 “ longs to me, as is most pleasing to The
 “ and most expedient for me and them.
 “ submit to the secret Will of thy Pro-
 “ dence, as I desire to obey the revea-
 “ Will of thy Precepts.

“ When publick Calamities or priva-
 “ Sufferings afflict me, I will remem-
 “ ber that the Lord God omnipotent reign-
 “ eth. I will not be anxious for to Mo-
 “ row, or entertain disquieting Fears for
 “ what is future. I will not fear the Ta-
 “ rant or the Oppressor, since I am su-
 “ perior to them, and that there are high-
 “ er than they, who has promised, that
 “ all shall work together for Good to those
 “ that love God and keep his Comman-
 “ ments: And if the Hairs of my Head
 “ are numbred, the smallest Circumstance
 “ of my Life directed, and a Sparrow
 “ falls not without Permission, how can
 “ I think that Chance or Accident have
 “ any Place in God’s Government of the
 “ World?

“ No, all Things are ordered by Weight
 “ and Measure, and under God’s Direction
 “ or by his Permission, are open to his
 “ View, to reward or punish according
 “ to his unerring Justice and abounding
 “ Mercy.

“ O then let me not be of the Number
 “ of those who use their Liberty against
 “ that bounteous Lord who gave it; thy
 “ Will

Will, O Lord, not mine, be done; or
rather thy Will be mine.

" O my Lord, I accept thy revealed
Will for my Director. I ask no new
Light, nor can any contrary Rule come
from the Spirit of Truth. But, O assist
me in the right apprehending and ap-
plying that sacred Guide, and make
those Impressions of Truth so clear and
strong as to enforce my Obedience; for
where the Word of the Lord is, there
is Power.

" And where no Revelation directs, or
directs too obscurely for my depraved
Understanding, O govern and guide
by some favourable and deciding
outward Providence; some Mercy to
encourage me, or some preventing Dis-
pensation that may say, This is the
Way walk in it, when I turn to the
Right-hand or the left. Yea, my God,
hedge up all other Ways with Thorns,
that I find not those Paths that lead to
Vanity, or go out of the Way that leads
to Life. And let not my Submission to
the Will of any Creature, out of Care
to please or Fear to offend, how be-
loved soever, be able to tempt or ter-
rifie me from my Obedience to thy
most perfect Will.

" And O that all Creatures capable of
Liberty, would chuse to be governed by
thy unerring Wisdom; that all that
profess themselves thy Subjects, would
study to know thy Will, more than
" the

" the erroneous Wills of sinful Men, of
 " the Great and Powerful, who only can
 " reward and punish by giving or with-
 " holding the Childish Toys of this lower
 " World, not rememb'ring Thou art the
 " Creator and Governor of all Things,
 " who alone art, and without whom no
 " thing can be, while we poor Worms busie
 " our selves in the Government of this
 " thy World, without regarding the Sta-
 " tutes of its Sovereign Lord, or the Pe-
 " nalties inflicted on the Rebellious and
 " Disobedient.

*An Example of Meditation and Prayer
 out of the Epistles. 1 Cor. 13. On the
 general Duties of Charity.*

Read the Chapter, and reflect on the Excellency of this Virtue by its being set above all other Graces and Gifts.

Ver. 1.

TH E greatest Eloquence and Flame in Praying or Preaching, is, without an inward Principle of the Love of God and his Creatures, but like a dead Instrument that may delight others by being well played on, but has no delight in it self.

Ver. 2.

The Gifts of Prophecy or Preaching, a Capacity to understand and unfold obscure Mysteries, a Faith of Miracles, or, ver. 3 what is more astonishing, a Faith of Martyrdom and Liberality that parts with all its worldly Goods to those who want

When

hen it is without this inward Grace
Charity, it shall have no Reward, be
no Profit: Now since this Grace is so
necessary, and so apt to be misunderstood,
how shall I know when I have it in Truth?
The Apostle has given the following Rules;
is then let them be the Rules of my Ex-
amination; and if I am sincere, I can't
greatly err.

Does not the Ingratitude or Injuries I Ver. 4.
met with, weary out those proper Acts
Kindness due to the Injurious? Do I
envy the Prosperous, especially those
favour not? Am I not exalted at my
own Prosperity, and make a Vain-boast, as
it was the Effect of my own Skill, or
ward of my Merit, and not the Gift
of God?

Do I not by my Contempt of those be- Ver. 5.
y me, increase the Miseries of their Po-
erty? Do I chuse to pass over some little
nefit to my self, rather than it should
occasion some great and more grievous E-
to my Neighbour? Am I not apt to
provoked, and to suspect ill Intentions
thout sufficient Ground?

Do I not rejoice in Injustice, when I Ver. 6.
y be profited by it? Do I rather re-
ce in what is Just and True, tho' it
akes to my Damage?

Do I bear patiently those Things that Ver. 7.
most grievous? Am I ready to put
best Construction on doubtful Actions,
d to believe the best I can with Reason?
d where Truth and Evidence restrains
my

my Charity, Do I at least hope better for the future? And does that Hope incline me to pray for them, and endure the present Inconveniences so long as any Ground of Hope remains?

Ver. 8.

Such a Charity, and such alone will never fail: It is both more excellent and more necessary than all other Gifts and Graces, and will be more lasting; for it will go with us into Heaven it self: Heaven cannot be without it, and in whatever Breast it is perfected, Heaven is in greater Measure there. O my Soul, think often of the Beauty of an universal Goodness, the true Greatness of Forgiving, and doing good for evil; of an unaffected Humility from a true Knowledge of one's self, and the great Security of Constancy and Perseverance in doing Good, whatever Returns or Disappointments we meet with, doing it for God's Sake, and for the Relation Mankind has to God, as made his Image, capable of, and designed for eternal Happiness. Enlarge on these Reflections or Meditations, as your Time allows; and passing over the rest more cursorily, rest longer on that Part of Charity which you find hardest to practise or that you have Occasion for: Then laying your Bible before you, make it the Subject of your following Prayer, or Part of it, as the Virtue you would most excite.

A Prayer

A Prayer.

O Most merciful Lord, from whose free Bounty I receive my Being, and all the Means and Hopes of its temporal and eternal Happiness. All I can return Thee, is only my humble Adorations and Thanksgivings; For Thou art Lord of All, and of thine own we must bring Thee: But tho' our Goodness extends not to Thee so as to be profited by it, yet Thou hast substituted in thy Room thy Creatures, and my Fellow-Servants, especially thy Saints and excellent ones: O make me a faithful Dispencer of those Talents I have received from Thee.

" 2. If Thou hast given me Wisdom in thy holy Mysteries, or a ready Tongue, let not my Heart be lifted up above my Brethren; but give me Grace to be ready with Humility and Meekness to instruct the more Ignorant, and comfort the Afflicted, and to encourage all in their Christian Warfare.

" 3. Let not Vain-Glory or Superstition destroy the Virtue of my Alms or Sufferings, but grant me Grace both to give and to forgive, to suffer or die; not to please my self or my own Will, but to do all for thy Sake, and in Obedience to thy revealed Will and Word.

" 4. Let no Suffering weary out my Patience in Forgiving; no excelling Gifts

" or Graces in others, tempt me to en
 " or lessen what I can't imitate ; or pr
 " voice those who seem below me,
 " Grief or Anger, by the Ill-natured She
 " of Contempt and Scorn. O make me
 " always sensible how unseemly 'tis for
 " poor Beggar, who has Nothing but wh
 " he receives from Thee, the Sovereign
 " Lord of All, to insult over or disdain
 " Fellow Petitioners; but make me remem
 " ber All is Thine, and therefore my Pr
 " perty in all I possess is Thine, and ought
 " only to be used for thy Service.
 " suffer me not to be impatient, if The
 " art pleased to take out of my Hand
 " the Talents I have so ill improved,
 " to speak ill of the Dispensers of the
 " Corrections ; but teach me to grieve
 " their Sins, and acknowledge the Justice
 " of their Chastisements, as they are the
 " Instruments, that so I may bear with
 " Gentleness all the hard Treatment
 " meet with, as coming from thy Fatherly
 " Hand, who loves not to grieve the
 " Children of Men, yet chastises us for
 " our Profit, believing Thou wilt deliver
 " when it is Good for me.

" 5. Make me easie to forgive, and
 " to receive the Submissions of those
 " who injuré me, as I desire to be forgotten
 " given by Thee. Make me inclined
 " hope the best ; not to be wearied
 " Disappointments, but to persevere
 " endeavouring the Good of all Men; that
 " so my Mind being truly inflamed with

" divine

divine Love, my Charity may be as large as my Capacity, and as lasting as my Being; that when the Objects of Faith and Hope cease, and even those Offices of Charity that arise from my own and my Neighbours Infirmities shall be no more, yet then clearer Knowledge may perfect, not destroy my Love, by curing its Irregularities, and directing it with more Ardour to the most excellent Being; rejoicing in the Happiness and pleased in the Justice of every one's Crown; centring all my Love and Joy in thy infinite Perfections, the only Object of all my Desires; that so I may arrive at the utmost Perfection of my Nature, in loving and enjoying Thee, the chief Good, to all Eternity.

You may use this Devotion a little before or after Dinner, or when wearied with Business or Study, either Walking road or in your Closet; chusing that race or Virtue you are ofteneſt defective in, or that you foresee you ſhall that may have particular Occation to practise; if you like it better, you may join it to our Morning Devotion.

3. A Third Exercise of Devotion may consist of general Thanksgivings, commemorating God's Love to Mankind, your own particular Share, as it respects your spiritual or temporal Mercies: The Mercy and Long-suffering of God to Man in der to his Repentance, sending Rain on

the Just and Unjust, providing liberally for this mortal State, that we may be led by such Mercies to know we are depending Creatures, and ought to love and obey the Author of our Blessings, and be capable of those far greater and eternal Felicities, and more suitable to a rational Spirit, laid up in Heaven for us: For your Meditation and Preparation to the Duty, read such Parts of Scripture as represent the Goodness of God, in his Acts of Providence and Mercy. The Book of Psalms has many excellent Forms of Praise; but particularly reflect often on those best of Blessings, the being kept from Sin, overcoming Temptations, assisted in the Practice of solid Virtue, and being pardoned when you have offended.

An Example out of Psal. 103.

v.r. i.

BLESS the Lord, O my Soul, and that is within me bless his holy Name. All, my Faculties and Powers, my Understanding and Thought, shall be employed to know my Creator and Preserver, by contemplating what is revealed in the Word and Word of God, there to read the Wonders God has done for the Children of Men, the free Gift of Being and Creation, Providence and Preservation: And to whom my End could God, infinitely happy in Himself, make Man, but to be happy? And how can a Creature, capable of Thought, be happy, but in Subjection and Dependence?

allyance on a Being that is Perfect? Where
 perfect Love will cast out all Fear; for
 Fear has Torment. My Memory shall be
 employed to treasure up and recount often
 my self and others, the glorious Marks
 God's Wisdom and Goodness so plain-
 stamp'd on all His Works: And who-
 ever chuses to retain God in their Minds,
 cannot but love, cannot but obey Him:
 love necessarily attends all known Good,
 and where the Good is perfect, so must
 the Love and the Obedience.

Bless the Lord, O my Soul, and forget not Ver. 2.
 his Benefits. As much as in thee lies,
 forget not any of His Benefits, at least
 to have a grateful Sense of them

Who forgiveth all thy Iniquities, and heal- Ver. 3,
 all thy Diseases. But, alas! How often
 have I forgot my Duty and my true Hap-
 piness, by suffering the false Appearance
 of Good, or base Fear of some transitory
 Evil, to possess my Mind? How often have
 Clouds and Disorders of Passion, the
 extraction of what is present, the Allure-
 ments of Sense, the false Reasoning intro-
 duced to support the corrupt Customs of
 the World, betrayed me into Sin and Folly?
 thy long suffering Mercy has waited
 to be gracious, and has not punished me
 for my Iniquities have deserved: O let me
 ever celebrate that Mercy, which not
 only unask'd gives me so much Good, but
 however such ungrateful Returns, continues
 to forgive me so much Evil; nay, is ready

dy to heal those Wounds my Folly exposed me to; to give more Grace and Strength, even all I need; if I will but ask it, and improve it faithfully.

Ver. 4.

Who redeemeth thy Life from Destruction, who crowneth thee with loving Kindness and tender Mercy: Who when Man had by Sin whose Wages is Death, lost Life and Immortality, purchased again his first designed Inheritance; and that not with corruptible Silver and Gold, but with the precious Blood of the Son of God, who after a Life of Suffering and doing Good, teaching a perfect Law, and setting a perfect Example, died for our Sins, and rose again for our Justification; and who will appear again at the last Day to judge and accept all that believe and obey the Gospel, and then pronounce that gracious Sentence, *Well done good and faithful Servant, enter into the Joy of thy Lord, and receive a Crown and Kingdom that shall have no End, laid up in Heaven for thee.*

After this, or the like manner, continue your Meditation, as Time and the Temper of your Mind invites you, ending it with a general Thanksgiving.

A General Thanksgiving.

" **O** PEN my Lips, O Lord, and my Mouth shall shew forth thy Praises. " It is a good Thing to give Thanks unto the Lord, and to sing Praises unto him.

thy holy Name, O Thou most highest.

" To tell of thy loving Kindness early in the Morning, and of thy Truth in the Night Season.

" For Thou, O Lord, art worthy to be praised ; for thy Mercy endureth for ever.

" Thou art good, and dost Good, and blessed be thy holy Name.

" I adore and magnifie thy Mercy, O Lord, for all the Manifestations of thy Goodness and Power in thy Works of Creation and Providence. It was thy Goodness that brought into Being so many excellent Creatures capable of perfect Happiness, by the loving and enjoying Thee for ever. I bless Thee for the glorious Perfections and Felicity of the holy Angels, for restoring Mankind, when lost, to a Capacity of Life and a happy Immortality, by the Sufferings and Death, the Resurrection and Intercession of Christ Jesus, the Lord of Life and Glory ; by saving us, not only from the Punishment, but freeing us from the Power and Dominion of Sin ; by the Promise of the holy Spirit to enlighten, sanctifie, and strengthen all who ask the Divine Direction, and are truly willing to be guided by it.

" O Lord, I will ever magnifie thy long-suffering Patience to my self and Fellow-Creatures, even when we have neglected and resisted this Light and

" Love, still waiting to be gracious, and
" by thy Goodness to lead us to Re
" pentance.

" I thank Thee for thy preventing
" and assisting Grace, and for every De
" gree of Holiness and of Christian Per
" fection, that any of thy Servants have
" attained unto ; for every Encrease of
" Knowledge, especially in divine and
" useful Truths.

" I rejoice and bless Thee, O Lord
" for any Enlargement of the Christian
" Church, the Conversion of Jews or Gentiles,
" Unbelievers and Sinners, to the
" sincere Obedience of the Faith as once
" delivered to the Saints.

" Glory be to God for all the Successes
" and Victories over unjust Oppression
" cruel Tyrants and Persecutors of Truth
" and Holiness.

" And for directing and prospering just
" and pious Princes and Rulers ; for a
" the Graces bestowed on them of Justice
" and Mercy, of Temperance and Purity
" the sober Use of Power and Riches
" and giving them a true and unwearie
" Zeal of good Works.

" I bless Thee for fruitful Seasons, tem
" perate Air ; for every Degree of Health
" Peace, and good Government that is in
" the World.

" More especially, I bless thy hol
" Name, for all the Virtues and Graces
" bestowed on our gracious Sovereign
" increase them daily, and more and more
" com

and confirm and establish Her in every good Word and Work.

“ I thank Thee, O Lord, for preserving to this my native Country, the Liberty of the Gospel, and a just and legal Government, and rescuing us from the Miseries of Tyranny and arbitrary Power.

“ For all faithful Councillours, just Judges, and zealous Magistrates; such as will hear the Cry of the Poor and Needy, and help them, and are careful to suppress Vice and encourage Holiness.

“ More especially, I bleſſ thy holy Name, for all thy Gifts to pious Bishops and Pastors, for the Power and Authority of those who have a Zeal for Piety, for awakening their Minds into a true Sense of the Excellency and Weight of their Office, for the Example of their holy Lives, for their Illuminations, good Sermons, pious Books, and fervent Prayers.

“ I bleſſ Thee, O Lord, for lengthening the Lives and prospering the Endeavours of any who have undertaken any good Work, whereby Glory may come to Thee, the Fountain of all Good, and Benefit to Mankind.

“ I rejoice in all the good Motions or Intentions raised in the Hearts of pious Men or Women. O that they may go on and bring forth Fruits to Perfection.

“ O Thou

“ O Thou, who rulest the Raging
 “ the Sea, I give Thee Glory for
 “ prosperous Voyages of the Merchant
 “ and Sea-men, particularly those who
 “ shew Mercy unto Infidels, and by their
 “ Justice, and Mercy, and good Example
 “ recommend the Christian Faith.

“ I bless Thee for the preserving in
 “ Day of Battle, and delivering from
 “ Death, the devout and compassionate Soldier,
 “ who hateth Violence and Wrong.

“ I thank Thee for rewarding the honest
 “ and industrious Husbandman and
 “ Artificer, with a sufficient Store of
 “ Life, and comfortable Encrease.

“ And, O Thou who feedest the young
 “ Ravens that call on Thee, receive my
 “ Praises, for supplying the Wants of the
 “ Poor and Needy, the Stranger, the Friendless
 “ and Widow; for defending the
 “ Oppressed, instructing the Poor, supplying
 “ the Defects of their Teachers, and
 “ opening their Understanding in necessary Truths.

“ Blessed by thy Mercy for Healing the
 “ Sick, easing the Pained, quieting the
 “ Minds of doubting and despairing
 “ afflicted People; for reducing the erroneous,
 “ confirming and strengthening the
 “ Orthodox; for supporting the Persecuted
 “ with Perseverance and Comfort,
 “ and for sanctifying the Punishment of
 “ the Wicked to Repentance.

“ For the Chastity of Virgins, Fidelity
 “ of the married State, Obedience of Children,
 “ and

dren, for the Liberality of the Rich, for the Contentedness and Submission of the Poor.

“ For all the Piety, Virtue, Truth, and Purity that is in the World.

“ Finally, for all thy spiritual and temporal Blessings to my self, Friends, Relations, Benefactors, or any other; *Here recall any of your greater Mercies, any lately received by your self or Friends.* for all who have done me Good, and for them, if any, to whom I have done Good; for the Use of all thy present good Things; for thy Promises, and my Hope of enjoying future good Things; for all sanctified Afflictions and Corrections; for all these and all other thy Mercies, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Might, be unto our God for ever and ever.

“ I will always give Thanks unto Thee, my God; thy Praise shall ever be in my Mouth.

“ Blessed be the God and Father of our Lord Jesus Christ, to whom be Glory and Honour for evermore. *Amen and Amen.*

THUS your Thanksgivings may be as large as your Intercessions, nay, larger; since we ought, with great Submission, to pray to God for Temporal Blessings, and that very sparingly, especially for our selves; but there is no Mercy so small, temporal

temporal or spiritual, but what we m
praise God for it. To Him we ought
return all the Glory. So that there is n
thing we may pray for, that we ought
to return in Thanksgiving: But there
many Things we may give Thanks
when received, not fit to be prayed f
but to be left to the Disposing of the w
and gracious Dispencer of all Thing
Whatever Mercy your self or others
joy, or whatever Judgment or Punishme
you are preserved or delivered from, wh
ther your self, the Church, or yo
Country, is all Matter of Praise an
Thanksgiving: Whatever Virtue you he
any excel in, or Vice overcome; whatso
ever Soul is converted from Sin to God
is a fit Subject of spiritual Joy. Whe
you hear any good News of the Deliv
rance of any oppressed Christians from Ty
ranny, Persecution, or Ignorance, forgo
not to make it a Part of your Thanksgiv
ing, as you ought to make it a Part o
your Intercessions, that if God see it good
they may be delivered, and that his King
dom may come with Power and great Glo
ry. Enlarging more or less, as you have
Time, or find new Matter from particula
or publick Mercies, still keeping your
Mind well disposfed, by a due Sense of those
great Mercies of Creation, Preservation,
Sanctification, Redemption, which are
Foundations of the purest and most last
ing Praises of Men and Angels to all Eter
nity.

Praise the Lord, O my Soul, and forget
all his Benefits.

This general Thanksgiving may be performed in the Evening, first reading a Portion of holy Scripture. When you want me, it may be added to your Evening Devotion; or you may join these three Hours Prayer, in one, and make the Virtue, or Spiritual or Temporal Blessing you ask for your self, the principal Subject of your Intercession and Thanksgiving. So that, besides the Publick Prayers, your private Devotion may be divided into three or five parts, as you like best, and as you find most profitable and freeest from Interruption, with respect to your other Affairs.

All the Prayers of sinful Creatures are, who ought to be offered up in the Name of Christ, and in Union with his merit in Tyus Sufferings, which alone can make them acceptable. So that the Commemoration of that great & all-sufficient Sacrifice, the presenting it to God to obtain his Grace and good Acceptance, begging his Intercession for Kings, and going to God through Jesus Christ, ought to be the Qualifications of all our Prayers, and a main Part of our daily Thanksgiving. And if we daily read the holy Scripture, and pray, and meditate from that pure Fountain, there can no Part of Devotion pass without furnishing Matter for such Reflections: Pious Thoughts and Ejaculations of this sort, may also be used at Work, or in Company, without Observation. In the observing

serving these or any other Rules, ~~but~~ a Care of turning them into Formality ~~and~~ Superstition. And after all, rest not in the Frequency or Length of your Devotions; trust not to your self, or to your Prayers alone, but to the Blessing of God. Be earnest in begging the Grace and Assistance of the Holy Spirit. Go out of yourself, and rest not in any Thing that is you for it is little worth: If it was good, was God's Work in you and by you; must be indeed a willing Instrument, yet you are an Instrument very defective that dishonours more than adorns the Work of God. The Evil is indeed your own, and through your own Will you fall into it. For tho' we can do no Good without God, yet God is ever ready to assist us so soon as we are truly willing to give ourselves up to his Government, and to observe his Laws; and 'tis our own Fault, not His if we perish.

'Tis surely a Fault, and a great Hindrance to the Growth of Piety, to speak lightly, and as it were, to deny the Gift of Prayer. Certainly, did we more earnestly beg the Spirit of Prayer, and the Aid of the Holy Ghost, to form us in all Things to the good Pleasure of God, we should pray more devoutly, and lead more holy and christian Lives, and grow in the Love of God and of our Neighbour to more eminent Degrees of Perfection and Illumination: And 'tis most probable, that Minds duly prepared and purified from Sin,

... enjoy some Glances of Light from the immediate Influence of the Holy Spirit of God; and if so, such Prayers are surely very prevalent, since the Holy Spirit cannot but make Intercession according to the Will of God.

The Reason I recommend Meditations and Prayers thus performed, rather than reading those already composed to your hand on such Subjects, is, because Words repeated without Desires, have little Effect: and tho' this Practice may be less exact in the Expression; yet when 'tis consider'd, 'tis the Heart and Will, that is the alone acceptable Sacrifice, we must conclude you sincerity to be much better than Eloquence in Prayer; and 'tis the Want of the first, makes the frequent Prayers of many very ineffectual. Those who have much leisure, and few worldly Obligations, may, at H^t careful of their Time, spare such a Portion as is requisite for these or the like Exercises. But if Prayer, Meditation, speaking the Scripture, and other good Books, be every Day's Employment; for example Method (Time more or less) 'tis not the very material, so it attain its End, the in affording the Mind to a Christian Temper, w^t Love, Humility, and Truth, and the more close to an exact Obedience to the Laws in the Gospel. Those who have less Leisure, may, if they like the foregoing Rules, shorten the Time, by exercising their Meditations at their other Work or Employments: For such who use frequent short

Prayers,

Prayers, and no Meditation, ought to live in such a constant good Frame of Mind as needs no particular Preparation (else, a Prayer will be more a formal than a spiritual Service): But for such who are happy as to be still in a good Temper, Rules are of little use to them, they are able to be a Law and Rule to themselves ; and if they are truly humble, they will use their Liberty for Edification, and not indulge such Neglects as tend to destroy spiritual and rational Devotion.

For the Times of Prayer, there is so much Variety in most Peoples Lives, by the change of Place, Company, and Affairs, that it is not advisable for any to tye themselves too strictly. 'Tis good to keep a general Rule, but so as on Change of Place, or Manner of Life, to alter and accommodate it to different Circumstances. For Family or Church Service, you must submit to your Superiors ; and for the other Times of your Prayer, join or divide them, as you please. Some like long continued Prayers or Meditations ; others think when they are divided and broke shorter, they are more intent and affectionate.

Rules for Reading the Holy Scripture.

THOSE Portions of Scripture you read for Meditation, and to prepare you for Prayer, let them not be longer than one Chapter at a Time out of the Prophets,

lives, Gospels, or Epistles may serve. If
 Mind you read the Holy Scripture with Humi-
 ty, and as you ought, you will, by God's
 sp'ce, grow in the Knowledge and Love
 of it, and will still find something new in it.
 Rule not hearing it read in Publick, make
 Neglect this private Reading and Me-
 ditation; for this will make the other more
 profitable, as well as it will help your pri-
 le Devotion, by furnishing Matter for

Whatever Virtue is commanded, is to
 be prayed for; and whatever Sin is for-
 bidden, is to be prayed against: So that no
 thing absolutely stands in need of a Prayer-
 book, that has a Bible; since a great Part of
 Scripture may, with a little Applicati-
 on of Mind, be turned into Prayer, and those
 ayers are surely grounded on the best
 authority. Never read the holy Scrip-
 ture without first using some short Ejacu-
 tions, that you may rightly understand
 God's Word, and practise what you do
 understand: Such Chapters in the Pro-
 phets, or elsewhere, that furnish little Mat-
 ter for Meditation and Prayer, or are very
 obscure, mark, and read at your Leisure;
 such the historical Part; and sometimes
 read a whole Epistle or Prophecy at once,
 that you may the better apprehend the ge-
 neral Scope and Design of its being writ-
 ten. Consult at your Leisure, some good Com-
 mentary, or as you have Opportunity,
 prepare the sober and learned Divine, if you find
 Doubts or Dissatisfaction; but chuse
 the Prophets carefully, and hear with Humility, and
 kee

let not Scruples lie to fester in your Mind, which may be dangerous, and are always uncomfortable: Do not indulge a sceptical and perpetually doubting Humour, but be modest and content with such a Proof as the Matter will bear, and is sufficient to satisfy a reasonable Inquirer, and to justify your acting on christian Principles.

A Prayer before Reading the Holy Scriptures.

“ O Infinite Wisdom! tho' I am
“ worthy to open this Book,
“ unable to loose the Seals, to comprehend
“ the Depths thereof; yet I humblye
“ for the Sake of Christ Jesus the Lamb
“ of God, who is worthy, and has by his
“ precious Blood, obtained for us Reconciliati
“ on from Sin, and Reconciliation with
“ God, and has promised his Holy Spirit
“ unto those that ask it: For his Sacra
“ and in Virtue of that Promise, I
“ such a Degree of spiritual Light as may
“ produce in me saving Faith and entire
“ Obedience; that so what was ordaine
“ unto Life, may not be, through my Fa
“ the Cause of Death. O Lord, I am per
“ swaded, that all Things needful to
“ known or done, in order to my hap
“ happy here, and hereafter, are contain
“ in thy holy Word.

“ O let not Pride, Self-Conceit, or
“ other Vice, lead me into Error.

don my Weakness and unwilling Mistakes ; and grant I may grow in the Knowledge and Love of Thee my God, and thy Son Jesus Christ, my Lord ; to whom with Thee and the Holy Spirit be Glory for ever.

Another.

O Infinite Goodness ! who sentest thy Son not only to be a Sacrifice for Sin, but also an Example of holy Living, and to make a clear and sufficient Revelation of thy Will by his holy Life and Doctrine, and has caused the holy Scripture to be written by the Inspiration of thy Holy Spirit ; let the same divine Spirit assist me in a right Understanding of thy Word ; at least, of all those Doctrines of Faith and Manners necessary to Salvation : Keep me from being led into Error, through the Weakness of a dark corrupted Nature, and sickly Understanding, or the Deceiving of wicked Spirits, false Teachers, and an Over-desire of useless Knowledge ; that so, not seeking to be wise above what is written, or to know more of thy incomprehensible Nature than mine is capable to receive, I may worship Thee with deep Humility and awful Reverence, in a full Perswasion of thy infinite Perfections, manifested by a steady Endeavour to imitate Thee in Righteousness and true Holiness ; that

" so doing thy Will, I may know
 " Doctrine, be convinced by its Ex-
 " lency, that it is of God; that so
 " the Influence of thy Holy Spirit,
 " may produce in me a justifying Fa-
 " working by Love, and Obedience,
 " thy Glory and my Salvation, throu-
 " Jefus Christ.

- John 5. Search the Scriptures, for in them ye thin-
 35. ye have eternal Life; and they are they which
 testifie of me.
- Mat. 22. Jesus answered and said unto them, ye
 29. err, not knowing the Scriptures, &c.
- Acts. 17. These were more noble than those in The-
 11. salonica, in that they received the Word with
 all Readiness of Mind, and searched the Scri-
 ptures daily, whether those Things were so.
- Rev. 1. 3. Blessed is he that readeth, and they that
 hear the Word of this Prophecy, and keep the
 Things that are written therein.
- Psal. 119 Open Thou mine Eyes, that I may behol-
 18. d wondrous Things out of thy Law.
- Ver. 24. Thy Testimonies also are my Delight and my
 Counsellors, &c.
- Rom. 15. Whatsoever Things were written afore-tim-
 4. e, were written for our Learning, that we through
 Patience and Comfort of the Scriptures might
 have Hope.
- 1 Pet. 1. We have also a more sure Word of Prophe-
 19. cy whereunto ye do well that ye take heed, as unto
 a Light that shineth in a dark Place.
- John 8. He that is of God, heareth God's Word
 47. &c.

To the Law and to the Testimony, if they Isa. 8. 20
 so speak not according to this Word, it is because
 there is no Light in them.

As new born Babes, therefore desire the sin- 1 Pet. 2.
 e, Milk of the Word, that ye may grow
 thereby.

This Book of the Law shall not depart out Josh. 1. 8.
 thy Mouth, but thou shalt meditate there-
 Day and Night, that thou mayest observe
 do according to all that is written therein:
 then thou shalt make thy Way prosperous,
 d then thou shalt have good Success.

If this was a Duty under the Law, How
 much more under the Gospel? Whose Pre-
 sents are so much more spiritual and per-
 tective of our Nature.

Blessed is the Man that walketh not in the Psal. 1. 1.
 unself of the Ungodly,

My Mother and my Brethren, are those Luke 9.
 which hear the Word of God and do it. 21.

If you know these Things, happy are ye if John 13.
 do them, 17.

Those who have much Leisure and com-
 tent Knowledge, and can, with Atten-
 tion and Understanding, practise longer
 Reflections, and mental Reasonings, may
 either chuse a Subject from some Text of
 Scripture, or other useful and com-
 prehendable Theme, and go on so long as
 they find it easie, and that their Affections
 be guided by their Understanding: But if
 you find your Thoughts will not fix, or
 that they run into dangerous and unfac-
 tomable Searches after Things not reveal-
 'tis better to break off your Medita-
 G 3 tion,

tion, than to go beyond your Depth. Spend that Time rather in reading such Books as are well esteemed by wise and pious Christians; or employ it in the Consideration of the Beauty of some Virtue. This is safe, and can hardly lead you to Error or Disquiet; but to dwell long on some Speculations, such as the Disputes of Predestination, of the Trinity, the Union of the Divine and Humane Nature, and the like; such obscure Inquiries, beyond plain Doctrine as delivered in the Scriptures, are not proper Subjects of Meditation. But whatever you chuse to employ your Thoughts about, let Truth be your End; in order to which, take Care to maintain a Calmness and Coolness of Thought, void of Prepossession and Prejudice, with a Simplicity of Intention, especially, with a Spirit of Gentleness and Charity to others who differ from you; and of Humility in respect of your self, who being fallible, may mistake. These Dispositions always necessary in the Search of Truth, but particularly of such as are more obscure; for there 'tis safer Believing with Humility, than Disputing with Niceness; which is often the Effect of Pride, the Cause of Divisions, and is an Enemy to Charity. God can be known no other than He is pleased to reveal Himself: And tho' the Spirit of God is said to be limited to the revealed Word, yet our Notions are, and must not be adhered to in

Spoken in Opposition to, but in Conformity
Books, the Word of God.

And Isaac went out to meditate in the Field Gen. 24.
the Even-tide. 63.

How I love thy Law, it is my Medita- Psal. 119.
all the Day. 97.

Mine Eyes prevent the Night watches, that 14. 8.
Pray meditate in thy Word.

Meditate upon these Things, give thy self Tim. 4.
holly to them, that thy profiting may appear 15.

The Sixth Rule.

AT leaving your Closet, and going to
your temporal Affairs, remember
that Prayer is not all that is commanded :
Christ bids his Disciples, and in them, all
Christians, to *watch that they enter not into
temptation*; not only when engaged, that
they should not be overcome, but not fall
into the Snare: Reflect thus : “ I am now
going into the World, a Place full of
Snares to the Unwary and Presumptuous;
but I know also that Christ has
overcome the World; that His Grace
is sufficient for me to overcome it by,
if I do not neglect or resist it.”

A Prayer.

" **O** Lord, give me a pure Mind, ho
 " Thoughts, a recollected Spiri
 " that I may this Day, and all my Day
 " walk in the awful Apprehensions o
 " thy sacred Presence, that thy Glo
 " may be the End of all I do ; that m
 " Studies and my Labours, my Duty
 " my several Relations, my Neighbour
 " and my self, may be rendered acceptab
 " to Thee through Jesus Christ. *Am*

*General Rules for Thinking or Recolle
ction.*

1. **I**N General, before ingaging in an
 Conversation or Action of Moment,
 consider its Lawfulness, Expediency, and
 how it may be done with most Perfection.

2. Reflect after, how it was performed.
 The Rule of Trial, is God's Word, and
 right Reason. Have a Care of Prejudice
 and Partiality : If the Action relates to
 God immediately, reflect if it agrees with
 sincere, not superstitious Piety ; if to Man,
 if it agrees with strict Justice and Charity,
 if to your self, reflect if it agrees with
 the Rules of Purity and Sobriety.

3. Let your Recollections be accompa
 nied with Ejaculations for Divine Assis
 tance ; for what we do in our own Strength,

not likely to be very prosperous, be our
endeavours never so laborious.

4. If the Hurry of your Affairs makes
it too difficult a Practice, endeavour to
look back once or twice in the Day, to
view what you have done amiss, to a-
mend it ; or at furthest, before you sleep,
make a serious, tho' not too scrupulous an
examination of your Self, your Words,
Actions, and Intentions. The oftner you
do this, the more easie it will be, and the
better you will know, and be able to judge
your self.

5. The Advantages of this Recollection
are many ; it will keep you within your
self, and in your own Power ; for if you
lose the Government of your Passions and
Affections, it will much indispose you for
Devotion or Business, and hurt the Health
of your Body, as well as the Quiet of your
Mind. This is often occasioned by too
great Solicitude for worldly Things, suf-
fering Cares or Diversions to enter the
Heart, being too earnest in Study, Dis-
putes, or Conversation with Friends ; gi-
ving too much way to Grief, Joy, Curio-
sity, Love, Dislike, Hope or Fear, or any
thing that draws away the Heart too
much, or clouds the Understanding, as all
Mansions do, and so deprives the Soul of a
sensitive Sense, Relish, and willing Disposi-
tion to spiritual Things ; or raises such a
complacency and Rest in the Creature, as
at the same time our Consciences tells us,
is due only to the Supreme Good. This
Recol-

Recollection will also make it more easie to foresee and avoid Temptations ; it will make us more devout and charitable, more capable to order our worldly Affairs prudently ; whereas, by the Neglect of this Exercise, you will often be in a Hurry and Disorder of Mind ; your Acts of Devotion will be full of wandring Thoughts, Fear, and Disquiets ; you will be indisposed to the Return of Devotion, apt to overlook Temptations, and the Opportunities of doing Good, and readily carried to offend God, or injure your Neighbour, by rash, uncharitable Words, too positive or contrary to Truth ; and in Disputes to lose the Truth, by running into Extreams.

6. Endeavour to suppress all extravagant Imaginations, reject them with Contempt ; for to reason with some Thoughts does but fix them, and make them more troublesome : Call to Mind the Divine Presence, who sees your most secret Thoughts ; therefore endeavour that they may be approved by Him, and be such as He may delight in : Endeavour to draw pious Meditations from occasional Subjects.

One or two Examples.

AS when you come accidentally through or by a Church, offer some devout Aspirations, that God would hear and accept the Prayers and Praises offered in that Place, and give his holy Spirit to those that ask it ; that he would bless the faith-

ful Teaching of his Word, and make it effectual to the Salvation of all that hear it.

If you see a Funeral pass by, remember you must die, and think how you are prepared to appear before the Judge of Men and Angels.

If you hear of any great Crime committed, pity and pray for the unhappy Persons, that God would give them Repentance unto Life ; and bless God that he has preserved you from that Sin, and given you a right Sense of its Evil and Deseruity.

As you pass the Street, and see many poor and mean People, think who it is that has made you to differ from them, and that you have nothing but what you have received of God's Bounty ; and if you have received it, glory not in it, as if you had not received All from God.

When you see any in great Pomp and Grandeur, think how insufficient such Things are to give true Happiness ; how much more excellent Wisdom and Virtue are than such accidental Advantages : They may be the Lot of a Fool or a wicked Man, and are only Ornaments when worn by those whose personal Merit gives them Lustre : 'Tis an exalted and good Mind, not a shining Equipage, that makes Men truly Great ; nothing but our selves can take from us the Joy of a good Conscience ; and therefore that alone is necessary to our Happiness. In like manner, as you walk or ride

ride alone, or see or hear of extraordinary Accidents, make some useful Observation and Application of them ; it will keep out vain Thoughts, and employ and improve your Mind.

7. If your Thoughts incline you to Vanity or Discontent, consider your Sins and Follies, to humble you ; reflect on God's Mercies, and the Troubles of others, better than your self, to make you thankful and contented ; but if Melancholy prevails much, which is a great Enemy to a true Judgment of your self; after Prayer and Submission to God under his Corrections go to some innocent Business that requires Intentness of Thought or Exercise of Body, but not to over-charge your self, for that will but distract your Thoughts, and make you more uneasy, or only cure one Evil by a greater ; that is, a Dislike of Retirement, or a Rest in outward Duties.

8. Be not too solicitous for worldly Things, neither reckon on the gaining of them; or if gained, that Perfection or Happiness is to be found in Things or Persons in this World ; and consider what you most like in them, as uncertain and liable to be lost. 'Tis Loss of time to dwell too long on the Thoughts of what is past recalling : Were they Sins, repent, and consider how to amend them : Were they Follies or Misfortunes, endeavour to avoid them, by making the best of the present Time,

and preventing future Repetitions of the same Follies.

9. Endeavour to attain a Presence of Mind ; think before you speak, especially in making Promises ; and do not entertain your self with unprofitable Fancies, or in contriving Things improbable, or impossible for you to do ; nor meddle when uncall'd, about the private Affairs of others.

10. Lengthen not past Evils by a vexatious Thinking how you might have prevented them ; nor anticipate future Sorrows by daily Fears of their Approach ; and endeavour, by a most strict Resignation to God's Will, to keep your Mind in constant, calm, and silent Joy, and an outward cheerful Gravity. Nourish the notions of God's Holy Spirit in you ; call Mind whose Servant you are ; ask your divine Master, How you may best please him ? Beg his Grace, to think and act rightly, in Conformity to his Doctrine and Example ; learn in all Things quietly to submit to the Divine Disposal ; be thankful for every Good, and ready to improve the best every uneasy Providence you meet with ; and whenever you find your conscience check you for any Sin, encourage the Thought, till you are convinced of the Folly of it, and have so imprinted it in your Memory, that you may beg pardon for it, and Grace to overcome it for the future.

The sincere, but not the scrupulous Practice of Recollection, will, by God's Help assist your Repentance, prevent many Sins render the Practice of your Duty more easie, and preserve in a great Measure, Serenity of Mind, which is of great Advantage to Devotion, Study, Business, and Health.

A Prayer.

“ O My Lord, I have long desired, and
“ in some Measure endeavoured,
“ to keep a recollected Frame of Mind, and
“ a ready Disposition for thy Service, and
“ for my Duty, that no Passions might disorder my Spirit, but that it may be
“ still as to hear thy Voice; it is too hard
“ for me to effect it, or if sometimes attained,
“ long to enjoy this happy Temper; yet
“ 'tis not too hard for thy Grace.
“ Lord, what I cannot work in my self
“ work Thou in me: My best Perform
“ ances are weak and nothing worth; but
“ confessing my own Weakness, I cast my
“ self on thy Power and Goodness, and
“ beg Thou wilt remember me, when I
“ forget my self, and keep me from offend
“ ing Thee: Bring back my Thought,
“ direct my Words, compose my Affec
“ ons, that I may enjoy inward Peace and
“ Communion with Thee, be ready to ob
“ serve and avoid the Shares of Sin, quick
“ sighted to see, and disposed to do my Duty;
“ and that I may improve all Opportunities

portunities for good Works, for the Sake of Jesus Christ our Lord, who went about doing Good both for our Benefit and Example.

*I thought on my Ways, and turned my Face Psal. 119.
into thy Testimonies.*

59.

*I hate vain Thoughts, but thy Law do I Ver. 13.
love.*

*Keep thy Heart with Diligence; for out of Prov. 4.
it are the Issues of Life.*

23.

*For out of the Heart proceed evil Thoughts, Matt. 19.
Murders, Adulteries, Fornication, Thefts,
False-Witness, Blasphemies.*

These are the Things which defile a Man, Ver. 20.

Rules for Study.

If your Inclinations dispose you, and your outward Circumstances admit much Reading, you may do well generally to observe some such Rules as these.

1. Before you begin your Studies, offer some short Petitions for God's Direction and Divine Illumination in the Search of Truth, especially where the Truth relates to spiritual Things.

2. If your Time will allow it, study daily the Meaning of some Place of holy Scripture, that in reading you did not understand; do this, by consulting some good Expositor, or Paraphrase, such as are esteemed most impartial and practical: But if

if your Thoughts carry you to some abstruse Speculation, not necessary to Faith and Practice, be not too curious or positive, examine with Humility and Meekness, and wait for the full Knowledge of such Things, till your Understanding shall be free from the Possibility of Erring, and your Will of chusing a-miss.

3. In all your Studies, consider first their End ; and if they have no useful Aim in relation to your self, your Neighbour, or your Course of Life, lose not your Time on them ; for working with your Hands or any other useful Employment, is more commendable than unprofitable and dangerous Studies : But such, whose particular Callings are above Necessities, and can spare Time from domestick Cares and Labour, may fill up their Time with any of the following Studies.

First, The Study of the Holy Scriptures.

WHICH includes all the necessary Parts of Divinity and Morality. This all who have Capacity are obliged to, as they would escape the Guilt and Punishment of wilful Ignorance.

2. Next I recommend the endeavouring to know and do the Duty of your particular Station and Calling, as Head of a Family, Wife, Mother, Mistress, Friend, &c or as a Child, Servant, Apprentice, Neighbour.

3. Then

Then as the best and most commendable Use of Leisure, you may, as your Genius leads, apply your self to the more演mental Studies, as being both improving and useful, tho' not of Obligation; very proper for Persons whose Condition in the World, gives them great command of Time, which is generally, if not mispent in Recreations, that lame the Passions and corrupt the Mind, instead of improving the Understanding Knowledge or Virtue. What may be called useful Studies, are such as these, Geography, History, Philosophy, Mathematicks, Musick, and Painting. These two are of a different Nature, but I have added them as innocent Employments for the ingenious: Nor will I exclude others of the like Nature; tho' Life so short, and Truth so hardly attained, yet I confess I cannot greatly value any thing, but what leads to the finding or attaining Truth and Virtue, which is the happiness and Perfection of our Nature: even this Caution must be observed in your Studies, That the Love and Pursuit of Knowledge, take not up your Heart much, nor make you proud of your own understanding, or despise others; and so grow too full of your self. To all those whose Condition of Life affords Time and opportunity, Reading surely is an innocent Diversion, if thus regulated, tho' it not perhaps be reckoned an Employment to those whose proper Business it is

H not.

not. For the Time of Reading, every one must consider their own Affairs; only be sure you neither neglect your Devotion to God, the Business of your Place, or the doing Good to your Neighbour, for your Sakes. These Duties are to take Place before all unnecessary Employments.

2 Tim. 3. *And that from a Child thou hast known holy Scriptures, which are able to make thee wise unto Salvation, through Faith that is in Christ Jesus.*

1 Tim. 6. *O Timothy, keep that which is committed to thy Trust; avoiding profane and vain Babblings and Oppositions of Science, falsely called:*

Ver. 21. *Which some professing, have erred concerning the Faith: Grace be with thee.*

Col. 2. 8. *Beware, lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.*

1 Tim. 4. *Neither give heed to Fables, and endless Genealogies, which minister Questions rather than godly edifying which is in Faith.*

1 Cor. 2. 1. *And I, Brethren, when I came to you, did not with Excellency of Speech or of Wisdom declare unto you the Testimony of God,*

Ver. 4. *And my Speech and my Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit and Power*

Ver. 5. *That your Faith should not stand in the Wisdom of Man, but in the Power of God.*

Ver. 6. *Howbeit we speak Wisdom among them that are perfect; yet not the Wisdom of this World.*

But we speak the Wisdom of God in *1 Cor. 2.*
mystery, &c.

7.

But the natural Man receiveth not the *Ver. 14.*
things of the Spirit of God; for they are
foolishness unto Him: Neither can he know
them, because they are spiritually discerned,

C.

And Moses was learned in all the *Wisdom Acts 7.*
of the Egyptians, and was mighty in Words *22.*
and in Deeds.

As for these four Children, God gave them *Dan. 1.*
knowledge and Skill in all Learning and *17.*
Wisdom.

And in all manner of *Wisdom & Understand-* *Ver. 20.*
ing, that the King enquired of them, he found
them ten times better than all the Magicians
and Astrologers that were in all his Realms.

Rules for Dressing.

LE T your Cloathing be with a
decent Frugality, the better to en-
able you to cloath the Poor.

2. Let it be strictly modest, following
Fashion inconsistent with those Rules.
3. Suppress all vain Pride and unneces-
sary Niceness and Curiosity: If you find
any Vanity of this Nature, suppress such
thoughts, turn them into Praise, that God
has given you a comely Body, desire it
may be a sanctified Blessing, and not an
occasion of Sin in your self or others:
you are less beautiful, be not peevish,
repine; take Care to secure a happy
resurrection, then you will be perfect in

H 2. Body

Body and Soul ; let holy Thoughts and
Jaculations sanctify this and all your Actions,
that all may be to the Glory of God
and converted from Common, to Holy
and Religious Acts.

4. Redeem the Time of Dressing
Discourse of Virtue or Business.

5. Lose not the Morning, by being too
long in eating your Breakfast and Drin-
king.

Luke 16. Read the Parable of *Dives* and *Lazarus*
often : *Dives* we read was cloathed in Purple, &c. Yet *Lazarus* was not relieved ; the
needle Excess devoured what was needful to supply the real Want of the Poor
and left as little Ability, as he had Indi-
nation, to be charitable.

Aets 9. We find no Mention made of *Dorcas*
Garments, but of those she made to clothe
the poor Widows.

A Prayer.

“ O My God, give me Grace not
“ confume that on vain Superflui-
“ that is due to the Necessities of the
“ Creatures : Let me not stop at Justice,
“ give me Grace to be charitable, and
“ subtract something from my own la-
“ ful Portion, out of Love to Thee and
“ my Neighbour, that so I may supply
“ some Measure their Wants, and can
“ many Thanksgivings unto Thee through
“ Jesus Christ ! Amen.

That Women adorn themselves in modesty, Tim. 2.
 with Shamefacedness and Sobriety; 9, 10.
 with braidered Hair, or Gold, or Pearls,
 costly Array: But (which becomes Women
 professing Godliness) with good Works: Tho'
 is too much to affirm, this ought to be
 understood literally, and Reason seems to
 allow a Disparity in Cloathing, as God
 allows a Difference in Possessions; yet surely
 ought to be more laid to Heart than
 generally it is: For now, instead of using
 these outward Ornaments with Sobriety,
 few many bestow that Time to cloath
 their Bodies which they owe to the ador-
 ning of their Minds; and that Money on
 Superfluities, which is due, not only
 the Wants of the Miserable, but to the
 support of their Family and Children;
 y, to the just Demands of their Cre-
 tors.

Not only Time (that most precious
 treasure) and Money is wasted, but the
 mind is filled with such vain Images, that
 their Devotions and Conversations are in-
 fested with them: Such Solicitousness a-
 bout Dressing, is more suitable to those un-
 happy and wretched Women whose Beau-
 ty is set to Sale (tho' at a miserable Price)
 than to Women professing Godliness, with
 good Works, whose End in Cloathing
 should be Cleanliness and Decency; if mar-
 ried, the Pleasing of their Husbands join-
 with a prudent Regard to their Age
 and Callings. But those who adorn them-
 selves to attract the Eyes and Admiration

of the Simple, lay Snares for themselves
as well as others; and if they fall into
them, it is but just: And such shall be
answerable, not only for their own Sins,
but for all that they wilfully occasion
others.

For what good End can be designed by
such nice Adorners of their Persons? And
who that has a pure Heart, would not
chuse rather to be neglected and over-
look'd, than to be the unwilling Occasion
of another's Sin? Tho' no doubt to dress
with a Desire to attract vain Admirers,
in those who do it a Sin, tho' no won-
Intention should be mixed with their Va-
nity.

A Meditation for the Beautiful.

O My God, since Thou hast been
pleased to keep me from Deformi-
ties; let not the Devil pollute my
Heart, and make me all Rottenness
within; keep my Mind pure, that ev-
er Thoughts never lodge within me; that
I may find a Loathing, not a Complacen-
cy in all unclean Imaginations or filth-
y Communications, and much more in all
sinful and unhallowed Actions. What
greater Glory can I desire from my out-
ward Comeliness, than to be a Temple
for thy holy Spirit? Had I yet a more
curious Case, it would be too mean
for so bright a Jewel as a Soul sanctifi-
ed by Grace: I desire no other Tri-
umph.

umphs, than to be thy Servant ; and if such outward Advantages may make my Religion appear better, and bring greater Glory to my Maker, I rejoice in it ; but Lord, I pray Thee, never let my outward Comeliness be a Snare, or Cause of Sin to my self or others. *Amen.*

For the Deformed.

THE King's Daughter was all beautiful within : If I want outward Beauty, I only want what is often a Snare ; and if I am contented with this Defect, I practise an Act of Virtue that the more Beautiful cannot. O my Soul, submit to this Abasement, as a Punishment of Sin ; for Sin was the great Deformity that introduced all others into the World. Endeavour to be born again in Spirit ; and at the Resurrection all these outward Deformities, the Marks of Sin, shall be done away, and the most pure and perfect Soul, shall then have the most bright and glorified Body.

WE have much to do, and much to learn, and no Time to lose ; do not therefore spend so precious a Treasure on so poor an Improvement as adorning the Body ; but redeem what Time you can, to improve your Mind, or for other necessary Duties, so shall you suppress vain Complacencies and a needless Niceness,

and remember 'tis a Sin and Shame to give
any Hours to Dressing, and to think half an
Hour long in Prayer.

Prov. 7. 7. *I beheld among the simple ones, a young Man void of Understanding.*

Ver. 10. *And behold, there met him a Woman with the attire of an Harlot, and subtile of Heart.*

2 King. 9. *And when Jehu was come to Jezreel, Jezebel heard of it, and painted her Face, and tyred her Head, &c.*

Read sometimes Isaiah 3. 16 to the 21. If
1 Pet. 3. 3. *Whose adorning, let it not be that outward adorning of plaiting the Hair, and of wearing of Gold, or putting on of Apparel:*

Ver. 4. *But let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price.*

Ver. 5. *For after this Manner in the old time, their holy Women also, who trusted in God, adorned themselves, being in Subjection unto their own Husbands.*

Rules for Business and Work.

1. **B**E G God's Blessing on your Work, intend his Honour, and willingly submit to his Providence, in complying with the Duties of your Calling.

2. Endeavour to be diligent and careful in it. Do it as perfectly as you can.

3. Yet so composedly, that no Hurry or Over-Intenseness, make you lose the Command of your self, or so disorder your Passions or Affections as to expose you to fall by

any Temptation into Passion, Discontent, Covetousness, &c.

1. When you go from one Employment Company to another, give a short Relation how you have discharged the last, that you may beg Pardon and amend what you do amiss ; so that nothing lying on your thoughts of the past, you may attend the present Business with a greater Application, Ease and Clearfulness.

2. If your Employment admits Company, and your Ability allows it, let one be sent to you ; or if a Master or Mistress of Children, or Servants, make them repeat what they learn from the Scripture ; or at the same time mix some useful Discourse with your Labour.

3. Exact no more Work of any than their Strength and Health enables them to perform, allowing them a liberal Portion of their Time for their Devotion, and teaching and encouraging them to use it.

4. If you work for another, do it with great Diligence and Integrity as for yourself, and as in the Presence of the Person you work or do Business for.

5. In all your Transactions with your Neighbour, be it Friend or Enemy, do as you would be done to ; love him as yourself, and be exactly faithful in Word and Deed to all, and kind and charitable according to your Neighbour's Want and your own Ability.

*And unto Adam he said, because thou hast Gen.3.17,
worked unto the Voice of thy Wife, and hast
eaten*

eaten of the Tree of which I commanded thee saying; Thou shalt not eat of it ; cursed the Ground for thy Sake ; in Sorrow shalt thou eat of it all the Days of thy Life.

Ver. 18.

Thorns also and Thistles shall it bring to thee, and thou shalt eat the Herb of the Field.

Ver. 19.

In the Sweat of thy Face shalt thou Bread, till thou return into the Ground.

LABOUR is partly a Command, partly a Punishment, that is (as all temporal Corrections are) designed for our Advantage: For as Labour was at first the Effect of Sin, so it is now a Preservative of Innocency. In Heaven (our better Radice) as there will be no Temptation, so neither is there Labour or Sorrow; but this Life is a working State, a State of Action, of mutual Dependance and Improvement. The Body is supported, the Mind is instructed by Labour. Not that God cannot preserve the one, or inform the other, without our Co-operation; He has not been pleased to give any Promise so to do, but a Command to the contrary: In the Sweat of our Face we are to eat our Bread; therefore 'tis Presumption, not Faith, to think of altering, not complying with this Fundamental Law, and Pride, to exempt our selves from the Consequence, as well as Chastisement of our Disobedience; and they that would make this Life a State of Rest and Contemplation only, (tho' in it self most p

ought to consider, if they soar not
 above their Strength, go beyond their pro-
 per Sphere, and leave the Duties of Hu-
 manity, enjoined by God as Man's Per-
 fection, for the Employments of separated
 Spirits, no where commanded, and lay
 themselves open to the Temptations of
 that subtile Spirit, who is called the Prince
 of the Power of the Air: For tho' our blessed
 Saviour overcame, when led by the Spirit
 into the Wilderness to be tempted, yet
 we have no Promise, or Reason to ex-
 pect the Divine Assistance, when we lead
 ourselves into Temptation, and give our
 enemy the Advantage of a helpless Soli-
 tude; it being only the Prerogative of God
 to be independent. Shall I despise my
 calling, because 'tis mean? If it is honest
 and necessary, it is honourable enough;
 and by being so, it makes me a useful Part
 of the Creation, and I serve to fill up the
 Harmony, and adorn the Beauty of the
 Whole. *Adam* dressed the Garden when
 King of all the World. The holy Women
 of Old did not disdain the Offices of Hos-
 pitality, in providing for their Guests.
Jacob and *Joseph* served. *David* kept Sheep.
Imos was among the Herdsmen: But
 above all, the blessed Saviour of the
 World, was the reputed Son of a Carpen-
 ter, and really born of a poor (tho' holy)
 Virgin, destitute of what the World calls
 Splendour, whose outward Garb procured
 her no better Lodging than a Stable, nor
 her Ability a Costlier Sacrifice than Turtle
 Doves

Doves and Pigeons ; and after this, Shall I disdain any Employment that God's Providence, and my Duty, makes necessary to perform ? No : I will do it chearfully and as perfectly as I can, whatever it be ; will do it for God's sake, in a Spirit of Obedience, that I may hear at the great Day of Accounts that joyful Sentence, *Well done good and faithful Servant, &c.*

How foolish am I, if I do not improve my Labours in Acts of Religion ? I must work, I must do the Duty of my Calling, and 'tis most probable that Diligence will be rewarded with Success ; but besides this if I do it to please God, if I do it as in his Presence, and in Conformity to the Rules of my Duty, I shall not only have the temporal Reward of Success, (if best for me) but to be sure, I shall not miss that eternal Reward prepared and promised to those whose Aims and Intentions are to please God : But tho' I give my Hands to the World, I would fain keep my Heart loose from it, have my Affection set on things above, and not on Things of the Earth : tho' with Martha I am cumbered with many things, I would with Mary chuse and prefer the better Part, and be still mindful of that one thing needful.

An Ejaculation.

O My Lord, let not anxious Cares
 choak thy Word, or deaden the
 influences of thy Spirit: Let my End
 be the doing of my Duty, and not tem-
 poral Advantages only, that so no Dis-
 order of my Affections may indispose
 my Mind for the Acts of Devotion, by
 a Temptation to Sin, or cause my o-
 ver-looking Opportunities of glorifying
 Thee my God, or doing Good to my
 Neighbour. St. Paul and Silas sang
 God's Praise in the Prison; Shall I not
 do it at my Labours? The Israelites
 were to speak of the Law and the
 Things God had done for them, when
 they came in, and when they went out;
 How much more ought we to teach our
 Children and Servants, the excellent and
 more perfect Rules of the Gospel; and
 declare the wonderful Love of God in
 Christ Jesus our Lord?

Meditation.

AM I poor and obliged to work, that
 I may eat, I submit, but beg the
 effects of my Knowledge may be pardon-
 ed, and all deadly Ignorance removed, by
 the Assistance of the holy Spirit, my hum-
 ble reading of the holy Scripture, and di-
 gently attending those whom God has
 sent to teach, and bless in his Name, I
 will

will be willing to learn, and not induce natural Ignorance out of Pride (or Sloth and so make it wiful). If I do this, I shall attain such Knowledge as God (who is infinitely Good, and requires the Improvement of no more Talents than he gives) will accept, and he, seeing my Integrity will pardon my unwilling Mistake.

Am I rich, and has God made me able to give, and shall I be poor in Understanding only? Shall I waste that Time in Care for the Body, in Vanity or Vice, that ought to be employed to adorn my Mind? It is surely required of those who are capable, and have Ability, to endeavour the Perfection of that most excellent Part of the Creation, the Soul. It is better to be poor, and employed in necessary Labours, than rich, be useless and vainly idle. 'Tis my Duty to (endeavour at least to) instruct the Ignorant, as well as relieve the Wants of the Poor. The first Advantage of a large Fortune, is a liberal Education; Should not blush to appear cloathed with Rags or to have my Table covered with the Provision of Peasants? And is it not a greater Shame to have a poor Understanding, a Head unfurnished, a narrow Spirit liable to be imposed on by every Sophister, and confident Pretender, and be ever bound by the Errors of Education, Prejudice, or misplaced Affections; or be employed in such useless Trifles, that shan't a reasonable Mind to waste Time in acquiring of them?

An Ejaculation.

O My God, since Thou hast set my Feet on high, let my Heart be also lifted up, not to despise my Brother, but to glorifie Thee, and by higher Prospects, endeavour to do my Part, to guide others in the beautiful Paths of Life and Virtue.

" If a poor Man would better use my Talents, he better deserves them : 'Tis not Riches and honourable Titles that make us truly honourable, but to be rich in Grace and advanced in the School of Wisdom and Knowledge : The first ought to be the Reward of the latter ; and 'tis supposed, the Great have such Qualifications, otherwise they are despised in the Hearts (tho' they may be honoured by the Knees) of the more obscure.

short Examples of Examination on this Head of Businejs.

HOW have I done this Work ? Have I intended God's Glory, and observed the Rules of the Gospel in relation to my Neighbour ? Have I been just and charitable ? Have I spoken only the plain truth ? Have I done it as well as I could ? Have I done it as I would have done it, had those I did it for been present ? Is not

not my Service Eye-Service to my Husband, Parents, Master, Friends? &c. Have I considered the Approbation of God, nor the Praises of Men? Have I been so diligent, so mild, so temperate, &c. as ought? I am sorry I am so imperfect, beg Pardon of God, and if I have injured my Neighbour, I desire to repair the Injury by a free Acknowledgment, begging Pardon, and making a suitable Satisfaction, it to Truth, to Justice, or Charity, Word or Action. Am I just in my Calling? Do I buy and sell by a just Weight and Measure? Do I do as I would be done to? Do I judge and act without Prejudice and Partiality to Friend or Enemy? Do I say nothing I dare not own, and defend charged with it? Am I just and charitable according to my Ability, and my Brother's Necessities? Do I look on my self not as a Proprietor, but a Steward? And am I faithful in my Stewardship?

How would I have another do the Work, this Business for me? With what Diligence, Integrity, and Affection? Even so (by the Grace of God) will I endeavour to do for others.

- Prov. 13.** *The Soul of the Sluggard desireth, and hath nothing; but the Soul of the Diligent shall be made fat.*
- 2 Thess. 3.** *For even when we were with you, this commanded you, that if any would not work, neither should he eat.*

For we hear that there are some which walk ² & Theſ.
long you disorderly, working not at all, but ³ & ⁴
Busie-bodies.

Now them that are ſuch, we command Ver. 12.
d exhort by our Lord Jesus Christ, that with
quietness they work, and eat their own Bread.

He that walketh righteouſly, and ſpeaketh Isa. 33.
rightly; he that diſpifeth the Gain of Op-
fions, that ſhaketh his Hands from holding
Bribes, that ſtoppeth his Ears from hearing
Blood, and shutteth his Eyes from ſeeing
ill t

He ſhall dwell on high: his Place of De-Ver. 16.
ce ſhall be the Munitions of Rocks; Bread
ll be given him, his Waters ſhall be ſure.

For God giveth to a Man that is good in his Eccles.
ht, Wiſdom, and Knowledge, and Joy. 2. 26.

Then I ſaw that Wiſdom excelleth Folly as Ver. 13.
as Light excelleth Darkness.

Better is a poor and a wiſe Child, than an Eccles. 4.
and foolish King, who will no more be ad- 13.
uiſhed.

For out of Prison he cometh to reign, where- Ver. 14.
also he that is born in his Kingdom be-
neath poor.

Because the Preacher was wiſe, he ſtill --- 12. 9.
ght the People Knowledge; the Preacher
ght to find out acceptable Words, and that
ch was written was upright, even Words
ruth.

Rules in Eating.

1. BEGIN and end with asking God's Blessing.
2. Eat and drink no more for Quantity than will admit a speedy Return to Sleep or Business without Trouble.
3. For Quality, of what your Experience finds most healthful, and of other Things very little, if any.
4. Provide a plain Plenty according to your Ability, but affect not the Vanities of needless Feastings, or expensive Curiosities.
5. Indulge not extravagant Mirth, light and foolish Talking; but an innocent and useful Cheerfulness is commendable and healthful.
6. Do not, if you are in Health, indulge your Appetites in all its Cravings; but practice Self-denial, till you have got an entire Story, so as to be able to forbear in Choice or Measure of Meats and Drunks without Uneasiness; and to prefer Health and a clear Mind, before the Pleasure of the Sense. Endeavour to overcome any Negligence, or Antipathies in Eating, that may be indifferent to all Meats.
7. Judge honestly for your self, and not that necessary that is not so; but condemn not to others; do not condemn thy Brother for these Things.

The End of Eating is Health, Strength to serve God and our Nature.

our ; but for the Measure it cannot be
igned, but must be left to every one's
own Observation, who are not to be
bulged, if they exceed not the Rules of
temperance. If all we eat or drink is to
be sanctified by Prayer, then surely we
ought to be careful to perform this Duty
with Reverence and Attention, for which
we have both Precepts, and the frequent
example of Christ our Law-giver. It ar-
ranges a faulty Bashfulness, when we omit
as in Compliance to irreligious Persons
and vain Customs.

An Ejaculation before Meat.

O My Lord, it is of thy Bounty I
am supplied ; And shall I not thank
Thee for thy own Gifts ? It is thy
Blessing and thy Providence that makes
them Means of Health, and shall I not
ask this Blessing ? Shall I blush to own
my great Benefactor, and my Depend-
ence on Him ? Lord grant that whe-
ther I eat or drink, or whatsoever I do,
it may be to the Glory of Thee my
God.

Another.

O Lord, Thou art the Author and
Preserver of my Being, pardon
my Sins, which make me unworthy of
the least of thy Mercies : Purifie my
Nature ; blefs these thy Gifts to my
I 2 " Health,

“ Health, and my Health to thy Glory
 “ I commend to thy infinite Mercy,
 “ Wants of all my Fellow Creatures
 “ supply them graciously for thy Son’s
 “ sake.

Luke 21.
 34. *Take heed to your selves, lest at any Time your Hearts be over-charged with Surfeiting and Drunkenness, and the Cares of this Life; and so that Day come upon you unawares.*

“ O Lord, give me such a Recollection
 “ of Mind, that I may take such Heed
 “ of my self, as never to gratifie my Senses
 “ by Excess. Let not my Table be
 “ Snare to me; let my Appetites be
 “ governed by Reason and Religion,
 “ as my Abstinence may be to serve
 “ Ends of Devotion and Virtue, so
 “ Meat and Drink may serve that of Health,
 “ and be made subservient to its Rule,
 “ and that Health may be employed
 “ thy Glory, and in the Duties of
 “ Calling, and doing Good.

Eccl. 10.
 17. *Blessed art Thou, O Land, when thy People eat in due Season for Strength, and not for Drunkenness.*

The Necessity of Meat and Drink is a constant Monitor of the weak and decaying State of our Bodies, and a Reason of Humiliation: And shall we turn it to an Occasion of Riot and Pride, and, by Excess, make what was given to maintain us to

the Cause of Sickness and Death? Is not this a more deliberate, and less excusable Self-murder, than what is committed by many of those poor unhappy Persons, to whom we refuse Christian Burial, and judge very severely of them: while others, indulged by their Friends and themselves, are little sensible of their guilt? Are not those Persons who prolong Sickness by their Excess, or irregular Diet, chargeable with the Loss of Time, and the lame Performance of their Duties, which their Weakness makes unavoidable, as if they were wilful Neglectors? since the Cause at first was wilful. The contrary Mistake (tho' it has a better Original) is also blameable; that is, when by our Fasting, or other Mortification, we destroy the End to which it should move; the better doing our Duty to God and Man.

Read and meditate on *Luke 16. 19, 20, 22, 23* Verses; and consider, 'tis not enough to have your Diet conformable to Rules of Health, at least, not destructive of it; for that may be with a Fault of Excess. Charity is to be considered in the Wants of the miserable. I am obliged to destroy my Health to feed the Poor, or to deny my self what I may reasonably suppose necessary for it; but I ought to be content with plainer Food, unless the other incapacitates me to relieve the necessities of my Neighbour. My Hospitality to my richer Friends, ought not to

rob the Poor of their Portion. Friends and my own Ability, and the Quality Number of the Persons to be entertain ought to be allowed for and consider and the Provisions proportioned by Rules of Christian Prudence and Char but no Intention of Ostentation, excell others, or ill-designed Popularity, must indulged ; for then it is no longer Ho tality, but Pride, and the Thing forbid our Saviour, and may be accounted Revelling and Banqueting condemned the Apostles.

An Ejaculation.

“ **O** My God, can I take Pleasure
“ devouring the Poor, by fan
“ sumptuously every Day ; and sacrifice
“ to Vanity, Pride, Ostentation, or ne
“ less Delicacy, and false Pretensions
“ Health, what would not only supp
“ the Body, but exhilarate the bro
“ Spirit of my Brother ? Shall I give,
“ only my Money and my Labour,
“ my Thoughts and Heart, to gain a
“ Reputation of Hospitality, and lay
“ no Treasures, make no Friends of
“ Mammon of Unrighteousness ? Can I
“ this Parable, without fearing Dives’s
“ nishments ? yet Dives would have wa
“ ed his Brethren. O my Soul, take wa
“ ing, else thou art more unexcusable
“ Dives, and hast less Compassion than
“ is here represented to have ; but

share thy good Things with thy Brother Lazarus, that thou mayest with him partake of the good Things of the World to come, through the Merit of Jesus Christ the Saviour of all Men.

Lastly, Do not eat often, or out of the common Hours, except Sickness obliges; for it looks like the indulging Irregularity, and is sometimes Affectation, when Necessity is pretended.

Thanks after Meat.

O My God, make me, and all Thine, sensible of, and thankful for, all thy Mercies; especially for a Capacity to know and to love Thee: Sanctify and save those whom Thou hast made after thy own Image: Unite all the Members of Christ in Truth and Holiness, and bring us all to thy Kingdom of Glory for Christ's Sake.

I keep under my Body, and bring it into Cor. 9:
abstention. 27.

Behold, this was the Iniquity of thy Sister Ezeck.
dom, Pride, Fulness of Bread, and Abundance of Idleness was in her, and in her Daughters; neither did she strengthen the Hand of Poor and Needy.

Be not amongst Wine-bibbers; amongst riot- Prov. 23:
Eaters of Flesh. 20.

Prov. 23. *For the Drunkard and the Glutton shall come to Poverty, and Drowsiness shall clothe a Man with Rags.*

Rom. 13. *Let us walk honestly as in the Day, not in Rioting and Drunkenness.*

Rules of Conversation.

1. **B**efore you enter on any foreseen Conversation, beg God's Blessing and Direction in some short Ejaculation and during the Time you are in Company, observe how you keep to your Duty and mix with your Conversation private Thoughts and Desires, to do or receive Good; and consider how you may be most useful to those you converse with, to encourage each other in the Search of Truth, Increase of Knowledge, or Practice of some Duty and Christian Virtue.

Eph. 4. *Let no corrupt Communication proceed out of your Mouth, but that which is good to the Use of edifying, that it may minister Grace unto the Hearers.*

The Use of Speech was designed merely to glorifie God, and to do or receive Good from my fellow Creatures: Consider Have I now no Opportunities of either of these? Can I say, or incline others to say nothing to the Use of Edifying, to the Increase or Exercise of some Virtue or Knowledge of our Duty, or magnifying the Goodness of God? If this is not seasonable, Can I no ways promote the Interest of Truth, or detect Error; no ways promote the Health,

on f health, or innocent Cheerfulness, the Pro-
 l ch and lawful temporal Interest of my
 neigbour? Is it a Season to advise or
 nor prove? But if you are so unfortunate to
 in a Conversation, where neither Things
 useful nor innocent will be accepted, keep
 silence, and avoid at another time such
 company (if your Duty or Busines makes
 presence at the contrary necessary); however bear
 Blessing t a Part in corrupt and vain Conversa-
 tion that is forbid, and will be a Sin and
 Compate to the Unwary.

An Ejaculation.

O Lord, Thou didst once promise to
 give a Tongue and Wisdom, which
 all the Adversaries of Truth should not
 be able to gain-say: I am unworthy to
 receive that Promise in the first Fulness;
 yet so far as it is necessary for thy Glo-
 ry and Good of Souls, I humbly beg an In-
 terest in it; at least such spiritual Dire-
 ctions, Presence of Mind, Wisdom, and
 Courage in speaking, as neither Truth nor
 Virtue may ever suffer through my Ig-
 norance or Weakness; but let my Speech
 be with Grace, that I may know how
 to answer every one that asketh me a
 Reason of the Hope that is in me, with
 Meekness and Fear. And tho' I am slow
 of Speech, and of an unready Tongue,
 yet open Thou my Lips, and my Mouth
 shall shew forth thy Praise.

12. Be strict to Truth and Sincerity
Speaking, not only in the Simplicity
your Words, but to the Understanding
your Heaver; for 'tisv easie to dece
the Person you speak to, and yet spe
truly.

Prov. 13. A righteous Man hateth Lying, but a m

5. ed Man is loathsome and cometh to Shame.
Lying is endless: One Lie generally
makes others equally necessary to sup
the first; it is a Mark of the silliest Ca
ardice, fearing Man, a little Suffering
temporal Inconveniency, more than Con
your own Conscience, Sin, and eternal Mis
series: 'Tis the greatest Folly; for when
Known, it will make you contemned, and
your Conversation scorned; it makes The
it self not regarded from you, and convert
the Use of Speech into a sort of Curse &
Punishment. It were in many Respects
better to be dumb, than to use Words o
ly to deceive and profane sacred Truth.
Consider often how you your self would
like to be deceived by others; contemplate
the Beauty of simple Truth, and the Evils
of a clear Integrity, that fears no mal
icious Observer: Endeavour to do nothing
that needs a Lie to conceal it, nor to say
any thing you either dare not, or will not
justify.

Eph. 4.

25.

Wherefore putting away Lying, speak eu
Man Truth with his Neighbour; for we
Members one of another.

Since all Mankind are Members one
another, and came from one common Stock.

H

How unnatural is it to deceive one another? Just as if the Eyes should endeavour to cheat the Ears, and the Members would combine against each other to destroy the Body in which they subsisted: Want of Integrity is the great Cause of many of those miserable Contentions that are in the World; therefore Truth and Peace are joined together, and Falshood both evil in it self, and produces many other Evils.

Avoid Compliments and all Degrees of flattery, all artificial and deceitful Insinuations, or false Representations, to mislead the Understanding of your Hearer. You can hardly do a greater Injury than to rob your Neighbour of Truth, and by your Wit, impose on his Credulity or Ignorance; this is using your Eyes to lead the Blind into Ditch, which is very inhumane.

Therefore to repeat my former Rule, and truly 'tis so necessary, and yet so amely practised, that it needs repeating) take Care that not only your Words be true, but that they be so plain and sincere, that your Meaning may be rightly understood, that so far as you inform, you may inform rightly; and where the Truth cannot bear to be understood, or may occasion a greater Evil than Ignorance, (for no Consideration can make it a Duty to propagate or support Error); in those Cases practise Silence; for surely Equivocation, Mental Reservation, and the like Arts, are greatly below the Simplicity of a Christian,

and

and the Courage and Dignity of a reasonable Being.

An Ejaculation.

“ O Thou God of Truth, who hast
“ cluded out of the New Jerusalem
“ every one that loveth or maketh a Lye
“ fix in my Heart a sacred Love and Re
“ verence to this glorious Perfection, and
“ never suffer me wilfully to sin again
“ the Truth, whatever Sufferings or Dan
“ gers I may be exposed to: Let me ne
“ think Thou needest the Service of
“ Lye, any more than Thou desirest
“ should rob for a Burnt-offering.

Psal. 34.

13.

--14. 3.

Prov. 26.

28.

---29. 5.

Psal. 15.

1.

O Lord, keep my Tongue from Evil, and
Lips from speaking Guile, that I may see Days
of Peace and Happiness here, and live in
Jerusalem for evermore.

Set a Watch, O Lord, before my Mouth,
even a sacred one, the Consideration of
thy Presence, and the Account I must on
Day give of false, flattering, and idle
Words, and let it keep the Door of my
Lips shut to all evil Communications.

A lying Tongue hateth those that are af
flicted by it; and a flattering Mouth worketh
Ruin.

A Man that flattereth his Neighbour
spreadeth a Net for his Feet.

Lord, Who shall dwell on thy holy Hill?

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He that walketh uprightly; and worketh Psal. 15.2.
righteousness, and speaketh the Truth from his
heart.

Be affable to your Inferiors, not impo-
ing in your Words, or despising them, if
is instructed. Use no scornful nor slight-
g Expressions, nor expose (except to
me necessary and commendable End, as
convince them, or warn others) their
rrors and Mistakes.

For who maketh thee to differ from another ? ^{1 Cor. 4.7.}
nd what hast thou, that thou didst not re-
ive ? Now if thou didst receive it, Why
ost thou glory as if thou hadst not received
?

Let nothing be done through Strife or Vain- Phil. 2.3.
ory ; but in Lowliness of Mind, let each e-
steeem others better than themselves.

For I say, through the Grace given unto me, Rom. 12.
every Man that is among you, not to think
himself more highly than he ought to think ;
ut to think soberly, according as God has dealt
o every Man the Measure of Faith.

Having then Gifts differing according to the Ver. 6.
Grace that is given to us.

Be kindly affectionate one to another, with Ver. 10.
rotherly Love, in Honour, preferring one ano-
her.

Condescend to Men of low Estate ; be not Ver. 16.
vise in your own Conceit.

Be respectful to your Superiors, especi-
ally to those who are esteemed for their
Virtue, Prudence, Learning, &c. Also to
your spiritual and temporal Rulers ; it
keeps

keeps up their Authority ; Contempt to 1
away their Power of doing Good.

- Eccl. 10. Curse not the King, no not in thy Thought
20. Thou shalt not revile the Gods, nor curse
Exod. 22. Ruler of thy People.
28.
1 Pet. 2. Submit your selves to every Ordinance
13. Man for the Lord's sake, whether it be to
King as Supreme.
Ver. 14. Or unto Governours.
Luke 10. He that despiseth you, despiseth me ; and
16. that despiseth me, despiseth him that
me.
1 Thess. 5. We beseech you, Brethren, to know the
12. which labour among you, and are over you
the Lord, and admonish you.
Ver. 13. And to esteem them very highly in L
for their Works sake.

Conform your Discourse to the Circumstances and Capacities of the Persons you talk with, that you may learn of them, they of you, as most capable : Consider so their Defects, and endeavour to guard them against the Side of natural Inclination, whatever it be, by a gentle recommending the opposite Virtue, considering still what Good or Hurt your Words may do ; for even Truths sometimes are uncharitable and hurtful.

Do not expose the Faults of any to the Enemies : As of Ministers, before the Preachane, or other Opposers of their Office or Doctrine. Indeed we ought to avoid Speaking or Whispering the Faults of any except where Justice or Charity make necessary, for Admonition or Punishment.

to save the Innocent from Infection, by
holding the Guilty. Be as careful of
your Neighbour's Reputation, as you de-
sire he should be of yours, rememb'reng the
golden Rule of doing as you would be
done by; watch against a severe Spirit that
interprets all to the worst, and judges
hastily. Let Charity, and the Sense of
our own Faults, teach you to speak and
be the best. If you have not been guilty
of the same Fault, you so hardly censure
another, Have you not been of others
great? And if not, 'tis better to exer-
cise Thankfulness for your self, and Pity
for your Neighbour, than a proud Con-
tempt and rash Judgment. Reprove with
boldness, and generally in secret; forbear
you find your Passion not governable,
and manage it so, that the Party may per-
ceive 'tis Love and Friendship to his Per-
son, and Dislike of his Faults only, that
makes you speak.

*He is in the way of Life that keepeth In- Prov. 10.
reconstruction, but he that refuseth Reproof erreth.*

^{17.}
Ver. 18.

*He that hideth Hatred with lying Lips, and
that uttereth Slander, is a Fool.* Between
Concealed Anger may turn to Malice,
specially if covered with the false Pre-
tence of Friendship: If the Offence is too
great to be past over and forgot, speak it
offic'ut plainly, that it may be amended and
avenged, for the Person forgiven, but a-
voided. Advise others with Integrity and Plain-
ness: Put by yourself in their Place and Cir-
cumstances,

cumstances, and direct them as you w^maps do your self, avoiding all Aims of self se Interest, or other sinister Ends or D^rpirit signs.

Be wary in speaking of your Enem^s or of any Party you favour not: For M^rty and Malice slide in unperceived, and always represent Things hardly, if not be untruly.

Abhor to hear or to speak, whatev^t tends to the least Immodesty.

Jest not with sacred Things, nor rec^e such Jests again, if heard; but use your Mind to a serious Reverence in hearing using the Name of God, and in speaking of the holy Scriptures.

Avoid Self-Commendations, and the encouraging Praises and Flatteries, either praising or dispraising your self.

In arguing or disputing, be it of fact or civil Matters, endeavour to keep down Resentments, Passion, and Prejudice. See Truth more than Victory; do not oppose it wilfully, but be willing to yield to it. If you see it on your Adversary's Side, acknowledge it ingenuously, and submit cheerfully, using in all things a strict Sincerity, and believe it a greater Victory to conquer your self than your Adversary. On the other side, avoid Credulity thinking what you can't answer is unanswerable; but seek Satisfaction from those who are esteemed most learned and knowing, before you yield to the Reasons of an Adversary, whose only Advantage

you have a greater Share of Wit or Subtilty; set off Error. Be sure to preserve the Spirit of Meekness, Charity, and Mortality; for to lose Charity is to transgress certain Duty, to defend, perhaps, but an uncertain Speculation. If Passion enter the soul, dismiss the Dispute to a calmer Sea; be patient of ill Usage, and prepare to endure Sophistry and Disingenuity, which generally go along with Error. You can't undergo this, you are not fit to argue. Bear no Ill-will to any, nor let your Eyes and Words blind you. Review and consider both your own and your Adversary's Arguments, that what Heat or Paf-mistook, Reason and Recollection may clear up. If you get the better on Truth's side, give God the Glory: Do not insult your Opponent: But if your Adversary get the Advantage, by Cunning or Boldness, bear his Triumphs patiently; be content with Truth, and bless God, that as you have not been robbed of that by false Appearance, so you have no less betrayed it by your Side. Pray for Grace to persevere, submit to dangerous service its Profession may affect Sin. As much as you well can, avoid all Party Political Reflections, and retain no Malice, or enmity; break Friendship for differing in Quality of men, where Nature or Duty obliges to unanswerable Correspondence.

In those are the Things that ye shall do, speak Zech 8. know every Man the Truth to his Neighbour; 16. Sons are the Judgment of Truth and Peace in Gates.

per

K

Let

Zech. 8.

17.

Let none of you imagine Evil in your Heart against his Neighbour, and love no false Oath &c.

Eph. 4.

29, 30.

Let no corrupt Communication proceed out of your Mouth, and grieve not the Holy Spirit of God.

Corrupt Conversation is here said to grieve the Holy Spirit; and Experience will soon convince any observing Person of this Truth; That vain and worldly Conversation greatly indisposes for Prayer, Meditation, &c. It cools, if not extinguishes our Love of God, and indisposes for divine Communications: For to have Conceptions of spiritual Objects, 'tis necessary that the Mind be empty of worldly Representations, and the Affections calm and dis-engaged, that so neither the Affections nor Will may resist Understanding, in the Search of Truth or Submission to divine Revelation. Whereas Hurry and Confusion of Thought disorder the Passions and Affections, they the Understanding; so the Will fluctuates weakly, and the Mind is as 'twere wrapp'd in Clouds, which interpose between it and heavenly Things, make Distance so great, and the Prospect so minute and uncertain, that they lose Force through our Want of Faith and Vision, and so remain without Substance or Evidence sufficient to excite our Conscience.

A Prayer.

O Lord, let me not, for the delusive Pleasure of vain Mirth and infectious Wit, that corrupts more than profits, exchange that solid Joy and Delight, which springs from Contemplation and the Influences of thy Spirit: Punish not, O Lord, my Folly by forsaking me, but pity my Weakness, that is too apt to be betrayed by sensible Objects, and so imbibed to me all such Vanities, that I may never be pleased with any thing that offends Thee, or that will cloud and deprive me of thy sacred Presence and divine Communications; for the Sake of Jesus Christ my Lord.

*If any Man among you seem to be religious, Jam. 1.26:
if his Tongue, but deceiveth
his own Heart, this Man's Religion is vain.*

True Religion cannot consist with an bridled Tongue; it will necessarily occasion so many Sins in our selves and others, that the Conscience must be very informed and unobserving, that leaves guarded so weak a Part, that seldom meets Opportunities, and has so many temptations to offend.

"O my God, let me not deceive myself with a ritual Religion, or a warm Devotion, that lies only in the Fancy and Affections; which may indeed deceive my own Heart, but cannot deceive Thee. Give me, O Lord, that

" internal Grace that sanctifies the Heart
 " renews thy Image there, and manifesteth
 " it self by Words and Actions, suitable
 " to my Profession as a Christian, and
 " the End of my Being, thy Glory, and
 " the doing Good.

Shun too great Moroseness of Humour, and avoid peremptory Affirmations and Positiveness; speak not purely for Speaking sake, but let your Words be used at least innocently cheerful, and keep your Heart in a good Frame, and your Passion composed, and in your Power, that you may judge rightly: Consider in Hearing and Speaking, and let not your Judgment be swayed by the Effect of Chance: Be not astonished at the strange Opinions of others, but allow for Education, Prejudice, Interest, Want of Means or Capacity: Be not uneasy at the rude or bitter Speeches of others, learn to reprove, and endure to be reproved: 'tis a dangerous Thing to converse much with those that always pretend to yield to you, applaud and flatter you right or wrong. Avoid the Company of the irreclaimably Vicious, and Impudent: (the one loses time, and the other is not safe). Endeavour to converse with such as are wise, honest, and pious; for their Conversation will inform and elevate your Soul, as its contrary debases it: Prepare for Disappointments in Business, &c. so you may be better able to encounter them.

Ficulties, and act under them unmoved :
prize often indisposes for Action.

Lastly, Review your Words, that if in
suits, thro' Rashness or Inconfiden-
ce, you have transgres'd Truth, or com-
mitted other Faults, you may rectifie it ;

Pardon of God, and make Satisfaction
to your Neighbour, if injured.

The Duties and Faults of the Tongue,
too many to be here inserted ; often
Books on that Subject ; 'tis an Instru-
ment always ready, therefore carefully re-
garded, that you fall not into a

but especially, a vicious Conversati-
on. Be careful to be sincere and charitable,

gning the Glory of God and the Good
of our Neighbour, and you cannot greatly
; beg God's Grace, and often con-
sider if you lose not the Government of
your self. Thus by short obser-
vances, recollect and compose your self,
anding what you observe amiss.

said, I will take heed unto my Ways, Psal. 39.

I offend not in my Tongue.

am neverly purposed that my Mouth shall Psal. 17.

offend.

Whoso keepeth his Mouth and his Tongue, Prov. 21.

with his Soul from Troubles. 23.

Let your Speech be always with Grace, sa- Col. 4. 6.

d with Salt, that ye may know how ye
vate to answer every Man.

Pre- et all Bitterness, and Wrath, and Anger, Eph. 4.

Glamour, and Evil-speaking, be put away. 31.

you, with all Malice.

Eph. 4.32. And be ye kind one to another, tender-hearted, forgiving one another, even as God Christ's sake hath forgiven you.

Chap. 5.3. But Fornication, and all Uncleanness, or Lewdness, let it not be once named among you; neither Filthiness, nor foolish Talking, nor jesting, which are not convenient, but rather giving of Thanks.

Exod. 20. Thou shalt not take the Name of the Lord thy God in vain.

2 Tim. 2. And the Servant of the Lord must strive, but be gentle unto all Men, and teach, patient.

Ver. 25. In Meekness, instructing those that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth.

Rules for Silence,

SILENCE is often the Preserver of Innocency; Speaking much may be Fault in many respects.

1. In unprofitable Arguings; where Truth disputed for, is not worth Contention, at least if it cannot be done calmly. Answers increase Opposition in some who are not of teachable Tempers, but are irritated by Dispute, and easier gained by greater Complacence.

2. Silence is good when reproved, avoiding Earnestness in Self-Justification; except when Silence brings a Scandal on your Profession, injures Truth or Charity, breaks Friendship, and leads your Neighbour into Error.

3. Wh

3. When others Faults are discoursing
Silence is often safest, if an Excuse is
not consistent with Truth, or with your
belief of the Fact related.

4. To all vain, frothy Conversation,
where Reproof is not convenient, shew
your Dislike, at least by Silence. In these
and the like Cases, Silence is safest ; and
often its Defect is a Fault ; 'tis also a great
Means (joined with Recollection and holy
thoughts) to keep up a composed Frame
Mind. But Silence may also be a Fault,
when you ought to reprove or advise ; or
it proceed from being afraid or ashamed
of your own God and your Duty, or for Want
of Delight to speak of spiritual things, or
out of a morose Sullenness of Temper,
Pride, or Contempt of your Company.

The End of the First Part.

METHOD OF Devotion, &c.

PART II.

Some Rules relating to the Devotions on the Lord's-day, and other Days of extraordinary Retirement.

C H A P. I.

Of Days of Humiliation and Fasting.

First, **A** LL Days appointed by publick Authority, are to be employed conformable to the Intention and End of those Appointments; that is, in frequenting the publick Assemblies, and joining in the publick Service, and hearing the Sermons, and enlarging our own private Devotions, which will be most properly employed.

1. By confessing and lamenting your own Sins.
2. The National Sins which together have contributed to bring down those publick Calamities.

Calamities which are either felt or feared
and are both the just and natural Punish-
ment of Impiety and Immorality.

Secondly, In deprecating God's Judg-
ments, especially any Judgment that more
immediately threatens, or is gone out
against that Church or Nation you pro-
mote: If under Persecution, tyrannical Gov-
ernment, War at home or abroad, Re-
volutions, Dissentions; or if afflicted by Pe-
lence or epidemical Diseases, Famine,
Scarcity of Bread, Storms and Tempests,
&c. Or,

Thirdly, In imploring God's Blessing on
some lawful Undertaking; as for Suc-
cess in War against our Enemies; for the Li-
ving and Prosperity of good Princes and Rulers
civil or sacred; or for directing the pu-
blick Counsels with Relation to the Chur-
ch or State, that true Religion and Virtue
may be advanced and supported; or for
fruitful and healthful Seasons, &c.

But all your Prayers for averting an
temporal Evil, or obtaining any world-
ly Prosperity, must be with an entire Sub-
mission to God, having as your chief End
the Manifestation of his Glory in the in-
crease of Holiness, Obedience to his Law
and Enlargement and Union of that one
true Church, whose Members are, by the
Divine Spirit, united by Faith to Christ
their Head, *1 John 5. 2, 4. and 3. 14.* and
consequently pay a sincere and universal
Obedience to his Laws and Institutions.

to their King and Law-giver, and live Charity and brotherly Love one with other, as their Lord commanded them.

Fourthly, Consider what your Place and Calling requires you to do, in order to list the Publick under the present Circumstances : As first, What Degrees of Liberal Generosity are suitable to your Ability and Reputation : What becomes you as a Christian, as a Lover of your Country, as a Promoter of every good Work.

Can you contribute any thing towards reforming the Irregular, instructing the Ignorant and Erroneous, comforting the Afflicted, vindicating the Oppressed, reconciling Quarrels, making Peace; and in Ruler's Court, promoting Justice, Mercy, and Truth, among Men? For these are proper Employments and more edifying Duties for Days of Humiliation, than only the Confession of past Sins can be; for without bringing forth Fruits meet for Repentance, the other will not be accepted. Reformation was the Repentance that John the Baptist preached; and he that was greater than John, teacheth, that 'tis not the doing, *Lord, Lord,* but the doing the Will of our heavenly Father, that must give a Title to a Place in his Kingdom. If you accustom your self to consider your Estate, your Power, and Authority, as a Trust, and that the Government and Laws, by whose Protection you enjoy those Advantages, has a Right to appropriate what Share is legally judged needful to secure to

to you the Possession of the rest, with all
the other Comforts of Life, which so much
depend on a good Administration, and to so
defray whose just Expences it is so nece-
sary: I say, if you consider your self but
as a Part of the Whole, in whose well-
ill-Being, your own is certainly involved,
you would pay what Money or Service
required with the same Contentedness and
Fidelity, as you do for those Instruments
that manure your Land or exercise your
Trade, or to the Labourers who assist you
in it; and they are unworthy to live un-
der a free and legal Government, especially
one so excellent as that of *England*, who
think any thing, even Life it self, too
much to part with for its Support.

If 'tis a Time of Scarcity, or reigning
Sickness among the poorer sort, or an-
other like Calamity that wants Relief, you
are to consider how much you can retrench
from your otherwise allowable Expence
to supply the greater Necessity of others;
what Care can be taken of the Soul
and Bodies of the Sick, of Widows and
Orphans, and how the publick Calamities
may be best improved to spiritual Advan-
tages.

If your Country is in the unhappy State
of Party and Divisions, consider how far
you can, by your Prudence and Charity,
contribute to put out those destructive
Flames; at least join with the Honest and
Virtuous, in what relates to the Support
of Christian Virtue and true Morality,

which

which all Sides pretend to agree in. What
ins are taken to make Hypocrisie consist
some obscure and controverted Notions
and Forms of Worship? while the plain
and certain Mark of Hypocrisie is little
regarded, the calling our selves Christ's
disciples, and having so little Regard to
those Laws which every one owns to be
plain and clear, and our necessary Duties;
particular to that certainest Mark of
discipleship, our *Love to one another.*

" O my Lord, keep me from that worst
Hypocrisie of neglecting Mercy, Justice,
and the Love of God, and whatever
other plain Duty I know, out of a pre-
tended Zeal in observing, or Curiosity
in searching after what is obscure and
hard to be known, and is of little Use
to the purifying my Mind, and Regula-
ting my Actions when known.

*Is it such a Fast that I have chosen? a Day Isa. 58. 5.
for a Man to afflict his Soul. Is it to bow
down his Head as a Bulrush, and to spread
Rag-cloath and Ashes under him? Wilt thou
call this a Fast, and an acceptable Day to the
Lord?*

*Is not this the Fast that I have chosen, to Ver. 6.
undo the Bands of Wickedness, to undo the
heavy Burdens, and to let the Oppressed go free,
and that ye break every Yoke?*

*Is it not to deal thy Bread to the Hungry, Ver. 7.
and that thou bring the Poor that are cast out,
into thy House; when thou seest the Naked,
that*

that thou cover him, and that thou hide thy self from thine own Flesh?

Isa. 58. 8. Then shall thy Light be as the Morning, and thine Health shall spring forth speedily; and thy Righteousness shall go before thee, and the Glory of the Lord be thy Reward.

Ver. 9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, I am; if thou take away from thee the Token of the putting forth of the Finger, and speaking Vanity.

Ver. 10. And if thou draw out thy Soul to the Hunger, and satisfie the afflicted Soul, then shall thy Light rise in Obscurity, and thy Darkness be as the Noon-Day.

Ver. 11. And the Lord shall guide thee continually, and thou shalt be as a watered Garden, and like a Spring of Waters, whose Waters fail not. The whole Chapter is excellent, and fit for our Meditations on such solemn Days.

3 Kings 8. 35. When Heaven is shut up, and there is no Rain, because they have sinned against Thee.

Ver. 37. If there be in the Land, Famine; if there Pestilence, whatsoever Sickness there be;

Ver. 44. If thy People go forth to Battle against their Enemy:

Ver. 45. Then hear thou in Heaven their Prayer, and their Supplication, and maintain their Cause.

Ver. 38. Whatever Prayer and Supplication be made by any Man, or by all thy People Israel, which shall know every Man the Plague of his own Heart, &c.

Ver. 39. Then hear thou in Heaven and forgive, and do and give to every Man according to his Ways.

for Thou, even Thou only knowest the Hearts
of all the Children of Men.

So the People of Nineveh believed God, and Jon. 3. 5.
proclaimed a Fast, and put on Sack-cloth.

And God saw their Works, that they turn- Ver. 10.
ed from their Evil-way, and God repented of
the Evil that he had said that he would do
unto them, and he did it not.

And Jehoshaphat feared, and set himself to 2 Chr. 20.
seek the Lord, and proclaim a Fast. 3.

And Judah gathered themselves together to Ver. 4.
ask Help of the Lord.

Then I proclaimed a Fast, that we might Ezra 8.
afflict our selves before our God, and seek of 21.
him a right Way.

So we fasted, and besought our God for this, Ver. 23.
and he was entreated of us.

When they had ordained them Elders in Acts 14.
every Church, and had prayed with Fasting, 23.
they commended them to God.

And there stood up one of them, named Acts 11.
Agabus, and signified by the Spirit, that there 28.
should be great Dearth throughout all the
World: which came to pass in the Days of
Claudius Cæsar.

Then the Disciples every Man, according to Ver. 29.
his Ability, determined to send Relief unto the
Brethren which dwelt in Judæa.

On Days of publick Fasting, read the
1st and 9th of Nehemiah, the 9th of Ezra,
the 9th of Daniel; they will furnish you
with excellent Instructions, and proper
Matters for Meditation, and Examples of
Prayer, which may be made applicable to
any present Circumstance, or at least be
a general Direction To

To mourn for the Sins of others, we have David's Example, Psalm 119. 136.
Rivers of Tears run down my Eyes, because Men keep not thy Law.

And God will return it in Mercy to us, even when the publick Calamities are determined.

Ezek. 9.4. *And the Lord said unto him, go through the midst of the City, and set a Mark upon the Foreheads of the Men that sigh and cry for all the Abominations that are done in the midst of it.*

Ver. 6. *Slay utterly Old and Young, but come not near any Man on whom is the Mark.*

How childish is the Compassion of the World! How apt are we to grieve for, and lament the short-liv'd Miseries that many are exposed to here? How ready or desirous to help, while we consider not that these may be only the Pains of necessary Phyfick, in order to their eternal Happiness? But Sin is that Poison, of which, however the Cup may be guilded, or the Taste made grateful to a vitiated Palate, Death, eternal Death, must be the Consequence: And can we see those we love, nay, can we see an Enemy intoxicated with these deadly Poisons, and not grieve, not pray for their Conversion, not endeavour to awake them from their sad deluded Dreams? Can any Charity be so great as this, to help them, not only to the Necessaries of a short Journey, but to put them in that right Way that will secure them a Kingdom that shall have no End?

A Destr.

A Deprecation of Judgments, to be used
on Days of publick Humiliation, or
any other Time, as your Devotions shall
suggest.

REmember not, Lord, our Offences,
nor the Offences of our Forefathers;
neither take Thou Vengeance of our
Sins.

“ Our Fathers hoped in Thee, they
trusted in Thee, and Thou didst deliver
them; they called upon Thee, and were
holpen; thy put their Trust in Thee,
and were not confounded; but we have
sinned and done Iniquity, and have re-
belled, even by departing from thy
Precepts and from thy Judgments; nei-
ther have we hearkened to thy Servants
that spake in thy Name.

“ O Lord, to us belongeth Confusion of
Face, because we have sinned against
Thee; but to the Lord our God belong
Mercies and Forgiveness, tho' we
have rebelled against Him.

“ O my God, incline Thine Ear and
hear, for we do not present our Suppli-
cations before Thee for our Righteous-
ness, but for thy great Mercies.

“ O Lord hear, O Lord forgive, hearken
and do, defer not for Thine own Sake,
O my God, for they are thy People,
and called by thy Name.

L

“ Be-

“ Be merciful, be merciful, and be not
“ angry with us for ever.

“ Deal not with us according to our
“ Sins, neither reward us after our In-
“ quities; but deal with us according to
“ thy great Mercy, even after that Mu-
“ titude of Compassions as Thou didst deal
“ with our Fathers in the Generations of
“ Old,

“ By whatsoever is dear unto Thee,
“ from all Evil and Adversity, in all times
“ of Necessity, from the Evil and Adver-
“ sity of this present time.

“ Stand up, O Lord, rescue and save us,
“ deliver us, and destroy us not.

“ From the grievous and terrible Evil
“ of this World, from Pestilence, Fa-
“ mine, War, Earthquakes, Inundations
“ great Fires, Plague of immoderate Rain,
“ Drought, corrupting Wind, Blasting
“ Thunder, Lightning, Tempest, epi-
“ mical, acute, and evil Diseases, and
“ from sudden Deaths;

Good Lord deliver us.

“ From pernicious Evils in the Church
“ from private Interpretations, Innov-
“ ations in holy Things, from the strand
“ Doctrines of the Unlearned and Un-
“ ble, from the Pride of Novices, and fro-
“ doating about Questions, and maki-
“ endless Strifes, from Heresies, Schis-
“ Scandals, publick and private;

Good Lord deliver us.

“ From pernicious Evils in the State
“ from deifying of Kings, Tyranny, fra-

" flattering of the People, Multitude of
" Rulers, Anarchy ;

Good Lord deliver us.

" From foreign Invasion, from civil
" War, from displacing of good and up-
" right Magistrates, from exalting bad
" and corrupt Men into Office ;

Good Lord deliver us.

" O Thou the God and Father of all,
" deliver me and all Mankind, especially
" all that need or desire my Prayers,
" from those grievous Evils to which we
" are exposed, through the Malice of evil
" Spirits, Frailty of our Nature, or Vio-
" lence of wicked Men, from an uncom-
" fortable Life, in Sadness of Spirit, in In-
" firmity of Body, ill Reports, Want, in
" Danger, Imprisonment, Captivity ;

Good Lord deliver us.

" From Death in Sin, in Shame, in Tor-
" ture, in Distraction, in Violence, from
" unprepared, and from eternal Death ;

Good Lord deliver us.

To these Deprecations you may add such further Intercessions, as are suitable to the Design of the Day, and as your own Thoughts suggest, or you may use the Devotions in this or any other Books, making such Enlargements, Alterations, and Applications as will best suit your own Heart, and give you the tenderest Sense of what your own and others Sins deserve, the great Want of Mercy and Pardon ; and how entirely you and all Creatures depend on

L 2 . God,

God, for all the Supports and Comforts of Life, and for Preservation from those Evils and Calamities to which humane Nature is exposed in their Passage through this World, to the City of Rest.

C H A P. II.

Of Days of private Humiliation and Retirement.

1. ONCE in a Week (except prevented by such necessary Business as requires immediate Dispatch and Application) employ two or three Hours extraordinary, or at least, as much as your necessary Business will allow, in the serious Consideration of your self, and Examination of your Heart and Actions, to call to mind the greater Sins and Errors of your past Life and what are those remaining Infirmities that are still aptest to prevail over your better Purposes; and in particular, what has been the Conduct of the last Week.

2. Examine how you improve in Virtue and Piety, in the Love of God, and Hatred of all that is opposite to his holy Nature and Laws; this, with an humble Confession of your past Sins, arising from a truly penitent and contrite Spirit, is the first Part of Devotion proper for a Day of private Retirement.

The Second is, Supplication for Pardon, and Application of the Gospel Covenant and Promises made in Christ Jesus. And the

Third is, earnest Petitions for the Holy Spirit of Sanctification ; and in particular, for such Virtues as you most want.

For the Method or Manner of this follow what, by your own Experience, you find most Profitable, reading such Books as are proper to inform your Understanding, and to direct or assist your Devotion, if needful.

1. To assist your Examinations, you may make use of the Catalogue of Sins of Omission and Commission in the *Whole Duty of Man*, in the Manner there prescribed ; or judge *Hale's Great Audit*, or any other Form of the like Nature, taken from the *Ten Commandments*, and other Parts of the scripture as suits you best ; then consider what Aggravations have made your Faults yet more criminal ; how far they have been against Knowledge, against good Resolutions, after great Corrections, or great Mercies ; how far your Heart is gone into the Love of any Sin ; if that grows frequent, and you begin to excuse or defend it ; that the Sense of Shame wears off, that you see no more its Deformity, but seek it, and are glad to find Arguments to burden your self into an Insensibility as to the Shame, Guilt, and Punishment due to such Crimes : This is indeed to be a hardened and habitual Sinner, and is a most dangerous State ; 'tis a living in Rebellion against God, a forfeiting your Right to the

Covenant of Grace, which is on Condition of your Faith and Repentance, and so becoming liable to Death eternal, the Punishment threatened to the wilful Breakers of God's holy Laws, tho' but the least of them ; for tho' no doubt greater Sins are both more defiling, and will be more severely punished than lesser, yet all wilful Sins committed against Knowledge, and Conviction, and so the Effect of Choice, will separate from God, and exclude from Heaven.

I will here add a few Particulars, which may much help to give you a true Knowledge of your self, tho' not frequently inserted into Heads of Examination.

1. As how far you are complying with such corrupt Customs of the World, as expose to many Temptations, tho' they are not direct Sins ; as spending too much Time or Money in any innocent Recreations, and the like.

2. If you are slothful or careless, in knowing your Duty, that so your Head may reproach you less for not doing it.

3. If after you are convinced of your Duty, your Will is slack in performing what you know, and readily yields to an Pretence for its Neglects.

For if your Affections move heavily when attracted by spiritual Objects, as the Beauty of Virtue and Wisdom, the Happiness of Heaven, as a State of Holiness, Truth, and Love, and yet are easily moved and set on Fire by the Objects of Sense,

is a Sign your State is very imperfect, and in some degree, unregenerate.

4. Examine how far you have proceeded in the Habits of Mortification and Self-denial, which are both necessary to perfect your own Virtues, and to render you an useful Member of Society : The Foundation of Self-denial is a cheerful and intire submitting of your Will to the Will of God, in resolving to do, and (if his Providence so disposes) to suffer for the doing his Will, with a calm and steady Mind ; so that neither the Flatteries or Terror of Men, may affright or tempt you from your Duty to God, your Country, your Neighbour, and your self; being always prepared to encounter the Calamities of Life, without murmuring against the wise Disposer of all Events, be it Loss of Friends, Health, Fortune, unjust Calumnies for Well-doing, Contempt, Disgrace, Ingratitude of Friends, or unjust Oppressions from Men in Power, Persecution for Conscience, or Death it self: In short, to receive all the dispensations of God's Providence with Love and Submission, and to bear the Injuries of Men with Pity, and a Spirit of Charity ready to return Good for Evil, so far as is consistent with Justice, the Interest of Virtue and Good of Society.

5. Do you find your Esteem and Love of your Neighbour is regulated more by their Virtue than your own Interest, that you love best those that are best, that you honour and own such as are wise and virtuous,

tuous, tho' never so poor, of mean Birth or out of Favour, or however differing in Opinion in Things disputable?

6. Do you with Prudence endeavour to reform the Vicious, at least not to shew them an abject Respect and Connivance to promote your own Interest, or the Sect or Perswasion in Religion you most favour?

7. Have you a Zeal for the Honour of Religion and the Salvation of Souls, and that Christians should live as becoming Christ's Disciples? and in order to it, are you careful to instruct, advise, reprove your Relations, Friends, Servants, and Children?

8. Are you fully perswaded, that Pride, Covetousnes, Ill-Nature, Malice, Envie, Slander, and Censoriousnes, are Sins opposite to the Spirit of the Christian Religion, as well as the more visible Vices of Excess and Sensuality? and not only so, but that all eager Desires and anxious Aspirings after Riches, Honour, Applause, Love of Flattery, Impatience of Contradiction, a bitter Spirit, or indecent Language, tho' in defending Truth, are very unbecoming a wise or good Man, and always agreeable to the Rules of the Gospel; that divine Philosophy, whose Perfection can never be discovered but by a composed Mind, void both of all sinful Passions, and of all Excesses in those that are lawful and innocent.

I have eligi

I have mentioned these Particulars, because many of them are, without much scruple, indulged by some who would absolve or in themselves (and pass very hard sentence on others, who should fall, though but once, into) the grosser Acts of Disobedience; not reflecting on this, that the same Authority which forbids the one, forbids the others, and that under the same threatenings: Nor does the holy Scripture give any Encouragement to think those to be less Sins that make Men Detestable, than those that sink them below the rank of Angels; only indeed the last are often temptations to the first, the Devil being still ready to enter into the Swine when encouraged; but the World having put Characters of Reproach on some more than others, many may avoid these out of Fear of Reproach, or Respect to Vice and Sin, and not from the Motive of the Love of God, and a sincere Desire of paying an universal Obedience to Him, as their Lord and King; for then it would appear in all their Actions, at least it would produce a general Endeavour after an uniform Perfectness; whereas (either from wrong Principles, want of Reflection, Ignorance, or some worse Cause) we see some very defective in Humility, Meekness, Charity; imposed on others, who live indulging an affected Gravity and Vanity, who yet continue in lawfull Devotion, and are constant in attending the most sacred Solemnities of I have Religious Worship.

• Some

**Some Texts of Scripture to be used
as Rules of Examination.**

Lam. 3. *Let us search, and try our Ways, and turn unto the Lord.*

40.

Gal. 5. *Now the Works of the Flesh are manifest, which are these; Adultery, Fornication, uncleanness, Lasciviousness.*

19.

I have added these short Explications to some Words, by reason many who abhor and are free from the grosser Immoralities, yet indulge themselves in many of these lesser Faults; perhaps not knowing that some of them are Sins, and not considering, that tho' not directly sinful in themselves, yet they have a Tendency, and dispose the Mind to what is sinful.

Lasciviousness may include a Levity in Dressing, in Conversation, in giving ear to vain Companies, Flattery, admitting indulging any irregular Passion in not rejecting the first Approach to what is criminal: Idleness may come under this Head as the great Field that produces these poisonous Weeds; also the Time that is lost on such recreations or as corrupt the Mind, and add Fewel to the Passions.

Idolatry; that is, all false Worship, though of the true God by Images, &c. all Creatures worship whatever, loving or fearing the Creature immoderately, and more than God, so as to be more careful to please or fearful to offend Man than God. Witchcraft, going to, or trusting in Astrologers, Fortune-Tellers, observing Days Omens

mens, traditionary Spells, and Charms. *Voured, Variance, indulging a contentious opposing Temper, loving Divisions without Necessity or just Cause.* *Emu-*
nions, grieving at, and detracting from those Perfections in others, we either can-
not or will not acquire our selves. Wrath,
Life, Seditions, an Impatience under a just
objection to Laws and good Govern-
ment. Heresies; which are Errors in Re-
ligion, arising from a Pride of the Mind,
pretending to be wise above what is
written; that is, what God has revealed
his holy Word for us, and our Chil-
dren, to believe and to do; intruding
Things not seen, affecting to explain
what they cannot know, and what a si-
lent, imperfect, and depraved Intellect
cannot comprehend; and to convey to o-
thers adequate Idea's of an infinite and
perfect Essence, the first Cause of all
things; striving about Words to no Profit,
forgetting that the End of the Command-
ments is Charity; neglecting the Com-
mandments and Revelations from God,
and making necessary to the Salvation of
the Good Souls, and the Terms of Church Com-
union, the Believing of the additional
doctrines, or the doing the super-er-
cated Commands and Traditions of
men.

To make doubtful Speculations the cause of Divisions in the Church, proceeds generally from a proud, contentious

tious Spirit; and all such as divide from
and stubbornly disobey, the Laws and
Institutions of the Society, Civil or Eccl^{esiastical}, on Account of Things pur-
ceremonial, which, though liable to Ob-
jections, they confess are not sinful,
involve themselves in the Guilt of need-
Separation, obstruct the Progress of true
Piety, and the Improvement of useful
Truths, taking up and clouding Men's
Minds by the Dust of needless Conten-
tions; but though all Dividers in these
Cases are condemned, yet the rigid and
tyrannical Imposers of Things, justly
exceptionable, though not unlawful,
by no Means excusable, and must
answer to God for such Offences;
laying a stumbling Block in their Bro-
ther's Way to offend by. I have per-
haps said too much on this Head; but
the melancholy Reflections which the
present State we are in raises, has led
me into it. We see the ill Effects the
Things already have, and may justly fe-
ar yet worse; and we can never expect
see a Cure of these Evils, till all Side
lay more to Heart the great Obligation
Christians have to Charity and Union,
mutual Love and Forbearance; till the
Religion (I mean not a Party, but Ch-
ristianity, as laid down in God's Word)
can neither thrive at Home, nor spread
its Roots Abroad. But how dangerous
soever Heresie and Schisms are to the
prosperity of the

bold and contentious Beginners or Main-
tainers of them, let not the meek and
mumble Ones fear the like Dangers from
such Mistakes, as their own Weakness of
Judgment, or the crafty Subtilty of others
pose them to ; for to them such Misap-
rehensions shall not be Heresies, but sim-
ply Errors, which the Goodness of God
will pardon on a general Repentance, and
deliver them from the Error, or save
them from its malignant Consequences, if
they are sincere, and their Heart is upright
before God ; since every one that truly
loveth God, and worketh Righteousness,
will be accepted of him.

Envynings ; that is, being grieved for the Gal. 5.
virtue, Wisdom, Learning, Riches, Ho-
nor or deserved Praises of another. *Mur-*
nings of the Body, or Reputation of another ;
so all that tends to these Mischiefs. *Re-*
creations, that is, all vain Recreations, that
dissipate the Mind, ingage Men in ill Com-
pany, lose much Time, are expensive, and
destruct Charity, and the like ; *Of the which*
tell you before, as I have told you in time
past, that they which do such Things, shall not
inherit the Kingdom of God.

For without are Dogs, and Sorcerers, and Rev. 22.
boremongers, and Murderers, and Idola- 10.
ters, and whosoever loveth and maketh a
c.

If a Man say, he loveth God, and hateth ¹ Joh. 4.
Brother, he is a Lyar, &c. 20.

And this Commandment have we of God, Ver. 21.
that he that loveth God, love his Brother also.

Thou

- Mat. 22.** Thou shalt love the Lord thy God with all
37. Heart, with all thy Soul, and with all thy M
Ver. 39. Thou shalt love thy Neighbour as thy self.
Ver. 40. On these two Commandments hang all
 Law and the Prophets.
- Mat. 5.** If ye love them which love you; what
46. ward have you? Do not even the Public
 the same?
- Ver. 44.** But I say unto you, love your Enemies,
 them that curse you, do good to them
 hate you, and pray for them that despite
 use you and persecute you.
- 6. 14.** For if you forgive Men their Trespass,
 your heavenly Father will also forgive you.
- Mark 8.** Whosoever is ashamed of Me, or my Wo
38. that is, ashamed to own himself my Disci
 ples, by obeying my Commands, tho'
 should expose him to the Persecutions
 Contempt of Men, of him shall the Son
 Man be ashamed when he cometh in the Gl
 of the Father.
- Tit. 8.** For the Grace of God that bringeth Sal
11. tiation hath appeared to all Men.
- Ver. 12.** Teaching us, that denying Ungodliness, t
 is, all Impiety and worldly Lust, that is,
 Immorality, we should live soberly with
 spect to our selves, righteously with resp
 to our Neighbour, and godly with resp
 to God in this present World.
- Ver. 13.** Looking for that blessed Hope and the g
 rious Appearing of the great God and
 Saviour Jesus Christ.
- Ver. 14.** Who gave himself for us, that he might
 redeem us from all Iniquity, not to save us R
 in our Sins, but from them, and so pur

himself a peculiar People zealous of good
ks.

Next you are to consider what are the
eral Aggravations of Sin.

First, If against Knowledge; the De-
rees of this Aggravation rise according
the Degrees and Clearness of Convicti-
that such or such Things as you do or
it, are contrary to your Duty; not that
ful Ignorance will excuse any Sin, but
far as it was more or less, an involun-
y Ignorance, it will lessen your Guilt.

And the Servant that knew his Lord's Will, Luke 12.
I prepared not himself, neither did accord- 47.
to his Will, shall be beaten with many
ipes.

For unto whomsoever much is given, of him Ver. 48.
ch shall be required; and to whom Men have
mitted much, of him they will ask the
re.

For if after they have escaped the Pollutions 2 Pet. 2.
the World, through the Knowledge of the
rd and Saviour Jesus Christ, they are again
angled therein, the latter End is worse with
em than the Beginning.

For it had been better for them not to have Ver. 21.
own the Way of Righteousness, than after
ey have known it, to turn from the holy Com-
mandments delivered them.

Secondly, If you sin after Resolutions
and Vows of Reformation, and some Pro-
fess therein.

But when the righteous turneth away from Ezek. 18.
s Righteousness, and committeth Iniquity, 24.
so pur doth according to all the Abominations Read the
whole
that Chapter

that the wicked Man doth, all his Rightness that he hath done, shall not be mentioned in his Trespass that he hath trespass'd, in his Sin that he hath sinned; in them shall die.

Rev. 2. Be thou faithful to the Death, and shalt obtain the Crown of Life.

Rom. 2. To them, who by patient Continuance well-doing, seek for Glory, and Honour, and Immortality, eternal Life.

But the heinous Aggravations of Sins against Knowledge and good Resolution must not to be understood to extend to the lesser Sins of Infirmitie, and Surprise, but wilful and deliberate Returns to, or Indulgence in any, habitual Sins; nor yet must the falling into any, even of these discourage Repentance, and drive to Despair and an obdurate State of Insensibility: This is to pass into a State of Damnation even in this World, and is the worst Choice a Sinner can make; and if he die in it, his Exclusion from Heaven is the Act of his own Will, not God's; who has declared, that *He willeth not the Death of Sinner, but that he should repent and live*; therefore let your Sins be of what Nature or have what Aggravations soever, it is certain, the best Thing that is left for such unhappy Persons is, to repent and amend, and to do all that they can to regain Pardon and Peace, and then cast themselves on God's infinite Mercy declared in Christ Jesus: If they are at last sincere

there is great Cause to hope they shall have Mercy ; however , they will lose nothing : It may abate their Punishment or cause for a lower Degree of Happiness ; where there is the least Hope left to escape God's Wrath, and but one possible way to do it, it is great Madness to refuse that only Remedy.

Thirdly, Sins after great Corrections, which are Calls to Repentance, receive further Aggravation.

*I have smitten your Children, they Jer. 2. 30.
I have received no Correction, &c.*

*Lord, Are not thine Eyes upon the -5. 3.
-6. 3. us? Thou hast stricken them, but they have
grieved, &c.*

*Why should ye be stricken any more? Ye Isa. 1. 5.
revolt more and more: The whole Head
is black, and the whole Heart is faint.*

*Behold, happy is the Man whom God corrects. -Job 5. 17.
Therefore despise not thou the Chastening
of the Almighty.*

*For whom the Lord loveth, he correcteth, Prov. 3.
as Father the Son, in whom he delighteth. 12.*

*For whom the Lord loveth he chasteneth, and Heb. 12. 6.
getteth every Son whom he receiveth.*

*Nature God afflicteth only for our Profit, that we Rev. 12.
not be Partakers of his Holiness. 10.*

*Now no Chastening for the present, seemeth Ver. 11.
to amend us joyous, but grievous; nevertheless, after-*

*regaineth it yieldeth the peaceable Fruits of Right-
ness unto them that are exercised thereby.*

*Fourthly, A fourth Aggravation is, if
sincere we go on in a sinful Course of Life after
great Mercies and Deliverances.*

- Rom. 2. Depisest thou the Riches of God's Goodness, and Forbearance, and long-suffering, knowing that the Goodness of God leadeth to Repentance ?
- Hosea 2. For she did not know (or consider) that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold.
- Deut. 8. Beware that thou forget not the Lord thy God, in not keeping his Commandments.
- Ver. 12. Least when thou hast eaten and art full, hast built goodly Houses and dwelt therein;
- Ver. 13. And when thy Herds and thy Flocks, Silver and Gold, and all that thou hast multiplied,
- Ver. 14. Thy Heart be lifted up, and thou forget thy God.

The Word of God being the greatest of a Christian's Duty, I have collected these few Passages, as the most indisputable Rules to try your self by ; the holy Scripture having a peculiar Power and Authority superior to all humane Compositions; therefore I have frequently inserted Portions of those sacred Books, throughout this little Work, which has little to recommend it to you ; but if your heart, the Scriptures here collected or every Head of Devotion and Duty, or others as your own Reading the Bible frequently shall direct you so, you will never be unprovided of a certain Direction what those Things are which you are to do or to forbear, so far as is necessary to your present and future State : You need not tye your self to any one Form of mina-

ination, but take sometimes one, sometimes another. Your Examination being performed, both as to the Nature and gravations of your Faults, especially such as are aptest to return, go on to make a humble Confession of all your past Sins and remaining Infirmities, with a truly sorrowful Heart, and an humble Sease of your great Unworthiness of the divine Mercy.

Now this Sorrow for Sin, must not come for Fear of Punishment, but from a just Conviction of the real Evil of it, of Excellency of God's Laws, and the insensibleness of Virtue, and from a sincere Love of God, which will produce a just grief for having dishonoured, disobeyed, displeased the most excellent Being, the most kind Lord and Benefactor: For we are not to think of God as a Tyrant, who delights to impose grievous or extravagant Laws, to shew his Power or gratifie his Cruelty in punishing Transgressors; but you are to consider God as a wise and good Father, all whose Commands tend to the present or future Good and Happiness of his Children; tho' some of them may not be pleasing, or not so well understood, by reason of the Weakness of our childish Faculties, that make us apt to prefer a present Satisfaction, tho' never so trivial, as may far greater than is out of Sight and Memory: What God forbids is really hurtful. An Allowance to Sin would not be

true Liberty ; it would be only to change our Obedience to God, and our Reason into a Slavery to Passion and brutish Appetites. You will not, if in a good State of Mind, have so much as a secret Will to alter God's holy Laws, but only to rectify your own Heart by them. For right Temper of Mind, and a true Contention for Sin, does arise from the changing Views of your Understanding, upon which your Will readily consents to all Good Commands as good and just ; and you will perceive, that to be enabled to keep them is your Privilege as well as your Duty, and the proper Exercise of a rational Creature ; and that Rebellion against God is most irrational. All wilful Sin is monstrous Deformity, the only real Evil ; a Sin may be greater or less, but can never be an Object of Choice, it having in Nature an inherent Pravity, as contrary to the pure and perfect Nature of God, so that a Soul truly enlightened and purified, would not sin, tho' before-hand free from Impunity and Pardon. I apprehend these Convictions of the Evil of Sin, its being the only proper Object of True Hatred and Aversion, are in some Degree produced in all that are truly regenerated and converted, tho' thro' Ignorance, want of Reflection and Application, they do not discover themselves; for so long as the Love of any known Sin remains, true Conversion is not perfected : But

own Sins, I do not mean such as have Foundation, but in the Fancy of Men of Ferent Tempers, but such as are contrary to the plain Laws of God and Na-
re.

But let melancholy Persons, of weak scrupulous Constitutions, take heed to intangle themselves in their Examinations ; they are very bad Judges in their own Case : Therefore they would well to let others assist them in the judgment they pass ; only let them choose such Directors as are wise and pious, whose Doctrine and Life are most conformable to the Word of God ; not fanatical, but strictly virtuous and charitable : or those who are superstitious or enthusiastical, but much more those who are moral, will do more Harm than Good any who put themselves under their direction : Nor do I suppose that such as have been so unhappy as to let any Sin grow habitual, can all on a sudden get free from every Degree of that Sin. One of a hasty, impetuous Temper, and so Men inclined to Pride, Covetousness, &c. may find the beginnings of those ill Humours rise in their Minds, even after their Reason and Conscience are so far awakened, as to see and detest the Sin, and to resolve against it. So that the Will shall no more consent to it, nor the Affections delight in it, but resist and check it, so soon as it covers it self. As a Drunkard may be without Sin, after he has resolved

against Intemperance ; but if he gra
that Appetite, by indulging Excess, a
relapse into his former ill Habit, he
wilfully ; for how involuntary never
first Motion to any Sin may be, it can
be wilfully entertained in the Mind, m
less allowed to appear in our Words
Actions, without leaving us under
Guilt of wilful Sin : And tho' they
not always be so deliberate, as constit
the Nature of wilful Sins, yet they
at least Sins of Surprize and Infir
and as such they are to be repented
and more carefully watched against
the future ; and in Time even these
positions may, by a strict Watch and
stant Endeavour after their opposite
tues, be subdued, and the contrary
grow habitual ; the most Covetous
grow liberal, the Proud humble, the
sionate mild and gentle, &c. But to
vent all needless Scrupulosity, the Hat
of Sin required, as necessary to true C
version, must so far arise from the Co
deration of the Wisdom and Goodnes
God's Laws, as to induce us to approve
as most excellent, just, and reasonable
and as such we must resolve to submit
their Conduct, and to yield an entire
impartial Obedience to them all.

I recommend this frequent Confes
and lamenting past Sins, as well as o
Infirmities, (not that if you are a true
nitent, you may not comfort your self
the Belief of being pardoned upon)

it serious Repentance) but because such repeated Confessions are of great Advantage to the Increasing your Humility and Watchfulness against Falling again by the same Temptations, and your fuller Conscience of the Folly and dangerous Consequence of every wilful Sin: For want of this, among the many that say they repent, How few do we see bringing forth fruit meet for Repentance? Of how few can it be said, they love much, because much has been forgiven them? We are very ready to comfort our selves by the Examples of great Sinners who obtained Mercy, but do not endeavour to imitate their Repentance. Sorrow for Sin cannot be hurtful, so long as joined with hope and Endeavours to amend. A Depression under the Sense of Sin, may indeed be excessive, it may turn into a Disease instead of a Cure, and end in Super-Hatred or Infidelity; and 'tis always a bad sign when your Sense of past Sins indifferes you for present Duties, and occasions a useless Sadness and Sloth, or tempts you to entertain false and hard Thoughts of God, as a Being implacable and cruel, whenas God is all Mercy and Compassion, and ever ready to be gracious to all that are capable to receive his Grace and Favour, that is, all that truly turn to him.

But indeed those black Thoughts of God, and Mistakes of his Nature and his Laws, are seldom the Effects of a true Sorrow and

Sense of the Evil of Sin, but are very often the Effects of an ill Constitution of Body, and sometimes they arise from the Terrors of Punishment, which they cannot fear but fear while they find their Love to Sin remains in them ; and that tho' they pursue some outward Reformation, yet their Hearts are still in an Opposition to the Nature of God.

This Excess of Sadness, under the Sense of Sin, may also be the Effect of Pride and a partial Self-love, that can't bear the Thoughts of that Dishonour and Contempt that is the natural Companion of Sin, that they are fallen below all those whose Virtue has been steadier than their own ; and if Birth or Fortune softens the World's Censures, yet their own Hearts condemn them and torment them ; they are therefore glad to find others as bad and envy those who are more innocent impatient to bear the Remembrance of their past Follies, that they could ever be such weak and deluded Creatures, so far below a rational Nature, and that all the present Pain and Fears of future Misery are but the just Consequences of their wretched Choice ; so that from the Pride and Stubbornness of their Spirits (instead of Humiliation and Self-abasement under the Sense of Sin, and a tender Sorrow for having offended God) they fret and grow angry against themselves, and change just Grief into a fruitless Self-condemning Fury ; and finding it so hard to be recon-

y or called to themselves, they can hardly, with
of Bod Steadiness or Comfort, apprehend how
e inj od can be reconciled to them. So that
anno fear what is often called Trouble of Mind,
to Si as its Beginning from Pride, and an Un-
y pu illingness to part with what they are
the h u m b l e d , and sensible of the Evil of Sin,
e ho ou will submissively bear all those De-
Sen f a s t e n m e n t s and Reproaches of your own
Pride lind, or what comes from the Tongues of
be th others, as the just Punishment of your Sins :
l Con And tho' the Censures of the World should
on c e without Charity, and aggravate your
tho m o l l i e s beyond the Truth, yet you will
the e a r it with Patience, and be ready to
ns t o r g i v e those that so despitefully use you :
Heart And if you truly love God and your Neigh-
; the b o u r, you will not envy, but rejoice in their
bad r i g h t e r Virtue and Innocence ; and from
p e n c e our own Experience of Sin's Deformity,
a n c e e very zealous to prevent it in others,
ver b especially to preserve young Persons from
so s o n t s Delusions, whose Passions and Unexpe-
ll t h e n c e are too apt to betray them into a
is erie Conformity to the World and its evil
ir wi Customs. In short, the Word of God and
de a Right Reason, will tell us plainly, that if
read we have been so unhappily deluded, as to
der th fall into a State of Sin, be it to a greater
for he less Degree, yet still the best Thing we
l gro can do, and all that can help us, is sincere
ange Repentance, ceasing to do any more Evil,
nd learning, so fast as we can, to do well ;
reco strict Avoiding all the Temptations to
cile offend,

offend, with strong Resolutions and Endeavours to do the best Things we can approving the Sincerity of our Love to God, and the Truth of our Repentance by a steady keeping of all God's Commandments; endeavouring to be full of good Works, and in particular, to be watchful in the Exercise of that useful Part of Penitence and Mortification, the bringing all the Passions and Affections under the Government of Reason, in the least well as in the hardest Instances and Trials; and when you have thus honestly done the best you can, resign your self and your own Will, intirely to the Will of God both with respect to inward Comfort and outward Reputation in this World; God is just and merciful, and will not forsake the Soul that seeketh him.

Such Fruits as these can hardly spring but from a good Tree; and I doubt not but they will ripen into Peace and Assurance, and at last be perfected in Joy and Glory.

Indeed Sin is of a condemning Nature, separates from God, but the New Covenant in Christ admits of Repentance; so that Repentance towards God, and Faith in our Lord Jesus Christ, is preached to the greatest of Sinners; and all who come to God through Christ, for his sake, shall find Mercy in the Pardon of Sin, Reconciliation to God, the Assistance of his holy Spirit, and an Admission to his Kingdom of Life and Glory. These are the Gospel Promises.

Promises, and shall surely be made good
to all such, as on their Part perform the
Conditions which are summed up in Re-
pentance, Faith, and new Obedience, ac-
cording to the Rules of God's holy Word.

But tho' Examination and Confession are
the first and proper Impositions of a Day of
Humiliation and Retirement; yet as to the
Method or Form of doing it, so it be done
honestly and without Superstition, let your
own Experience, or such Books as you like
best, be your Directors; only have a Care of
two Extreams, overlooking and indulging
real Faults, or being nice, and raising endless
Struples about trifling Infirmities and ima-
ginary Defects: God does not desire the
Sorrow or Sufferings of his Creatures, but
in order to their Benefit. So that 'tis gross
Superstition to think that God is to be at-
toned by such rigorous Mortifications, as
put you to Pain to no End; therefore all
Mortifications that serve not as Instru-
ments of Virtue, are to be avoided. 'Twas
Baal's Priests that mixt their Blood with
their Devotions, and 'tis the Devil only
that delights in the Torments of his Vo-
taries: Folly in some, and hypocritical De-
signs in others, have sometimes recom-
mended such uncommanded Will-worship
to pious Souls; but the true Mortification
of a sincere Penitent, is to subdue every
Passion and Appetite, to the Will of God,
and to right Reason; to despise the vain
Pomp of Life; to prefer a virtuous Act to
Honour, Interest, Pleasure; to be ready

to suffer, nay to die for Truth, for Virtue, for your Country, or your Friends to be ready to deny your Ease, your Meat, Drink, Sleep, Diversion, not barely to vex your self, but when you can do others any real Good by it ; to be ready to resign Friends, Honour, Fortune, not at your own Will, but at God's Will, when his wise Providence deprives you of them ; to give freely of your Abundance, nay to spare from your lawful Conveniencies, to relieve or help the pressing Miseries of others ; to defend the Oppressed, vindicate the Injured, and the like.

These are the noble and useful Acts of Self-denial and Mortification, and not those heathenish and superstitious Whimsies, which spring generally from Pride, Folly, or Discontent, and are of little Use to themselves; and none to the World.

Another thing to be avoided in the Exercise of Repentance, is, an over-indulging Sadness and Moroseness of Humour ; it tends much to the Dishonour of Piety and Virtue, which is the truest Friend to good Humour and good Breeding in the World : and I have seldom known a good wise Man that had not all the Essentials of good Humour, good Breeding, and a decent Cheerfulness. Some Peoples Constitutions are naturally sad ; however, let them not indulge that, or think it an Act of Virtue or of Religion, but be willing to amend it as well as they can, which is all that is required of them ; for Tempers will

will differ as long as we are subject to the infirmities of Mortality ; only take Care not to deceive your self, by thinking Repentance consists in sad Looks, or the outward Act of repeating Words, whereby you express a Sorrow for, and Hatred to sin, when your Heart really loves it, and only fears Hell : That may be a good Beginning, but never think this Part of Devotion right, till you find your Understanding, Will and Affections united in this, that you approve God's Laws ; see the Beauty, Justice, and Expedience of every Command of God ; that the general Dispensing with any one of them, would be the breaking the Chain of Virtues, and Hurt to the Whole, and to Society ; that Vice appears irregular and deformed ; that this View raises in you a Desire and a Longing to be in all things conformable to the Rules of Christian Morality, and fixes your Will and Choice to the Use of all the proper Means to obtain it. This Disposition of Mind is true Repentance, and will, if sincere, bring forth Fruits meet for it. As to the Manner, whatever Methods you chuse, be sure so far to examine them by your Heart, that both may agree ; and if you approve a Form, make such Alterations as you find proper to your own State of Mind, and be sure not to lye to God, by pretending to a Repentance that you have not at Heart. Words may deceive Men, and through a careless Spirit deceive

give your self, but can't deceive God, who
searches the Heart.

Reflect a little on the following Scrip-
tures, the better to dispose your self in
a serious Confession of your past Sins.

Psal. 19.

14.

*Let the Words of my Mouth and the Medi-
tations of my Heart be acceptable in thy Sight
O Lord, my Strength and my Redeemer.*

---38. 18.

*I will declare my Iniquity, and be sorry for
my Sin.*

Prov. 28.

13.

*He that covereth his Sins, shall not prosper
but whoso confesseth and forsaketh them, shall
find Mercy,*

Psal. 25.7.

*Remember not the Sins of my Youth, when
my Transgressions; according to thy Mercy
remember Thou me, for thy Goodness sake, O
Lord.*

Psal. 19.

12.

*Who can understand his Errors? Cleanse
Thou me from secret Faults.*

Ver. 13.

*Keep back thy Servant also from presumptuous Sins, let them not have Dominion over me.
Then shall I be upright, I shall be innocent from the great Transgressions.*

That great Sins, tho' long past, ought to be frequently remembred and lamented appears in these Passages.

Psal. 51.

3.

I acknowledge my Transgressions, and my Sin is ever before me.

1 Tim. 1.

15.

Christ Jesus came into the World to save Sinners, of whom I am chief.

Ezek. 36

31.

Then shall ye remember your own evil Way and your Doings that were not good, and shall loath your selves in your own Sight, for your Iniquities and your Abominations.

That all Love of Sin must be subdued;
appears from these:

*Love not the World, neither the Things of it John 2.
his World; if any Man love the World, the 15.
Love of the Father is not in him.*

*For all that is in the World, the Lust of the Ver. 16.
Flesh, the Lust of the Eyes, and the Pride of
Life, is not of the Father, but is of the World.*

A Confession of Sins out of A. B. Tillotson.

" O S T Gracious and Merciful God,
" who art of purer Eyes than to
" behold Iniquity; I desire to humble my
" Soul before Thee, in a deep Sense of my
" own Vileness and Unworthiness: I am
" a sinful Creature, O Lord, and not wor-
" thy to lift up mine Eyes to Thee my
" God: My whole Life hath been little
" else than a Course of Disobedience, and
" unworthy Returns to Thee for all thy
" Benefits.

[Here recollect your past Life; also stop a
little, and consider all the Aggravations of those
Sins you have been, or are most apt to fall into.]

" I confess the Folly of my Childhood,
" and the greater Sins and Vanities of my
" Youth, and the many great Provoca-
" tions which, in the Course of my Life, I
" have been often, too often guilty of.

" Forgive, O Lord, forgive, I pray
" Thee, all these past Sins and Follies of
" my Life, which have been so many and
" great, and which I do now, with Shame
" and Sorrow, confess and bewail before
" Thee,

" Thee, for thy Mercy's Sake in Jesus
 " Christ. Pardon, O my God, my ma-
 " nifold Neglects and Omissions, and slight
 " and careless Performance of the Duties
 " of Religion, without due Affection and
 " Attention of Mind ; that I have not
 " served Thee with that Purity of In-
 " tention, with that Sincerity of Heart,
 " with that Fervency of Spirit, with that
 " Zeal for thy Glory, with that Care and
 " Diligence, and Constancy that I ought.
 " Forgive, O Lord, my Sins of Igno-
 " rance and Infirmitie, which are more
 " than can be numbered, but especially
 " all my wilful Transgressions of thy
 " holy and righteous Laws, the Impurity
 " of my Heart and Thoughts, all irregular
 " Appetites and Passions, and every sinful
 " and wicked Practice, of what Nature or
 " Kind soever : These my Transgressions,
 " with many more which I cannot remem-
 " ber and reckon up before Thee, are all
 " in thy Sight, O Lord, and my most se-
 " cret Sins are in the Light of thy Coun-
 " tenance. When I look back upon the
 " Errors and Miscarriages of my past
 " Life, and consider with my self what I
 " have done, and what I deserve at thy
 " Hands, my Flesh trembleth for fea-
 " re, and I am afraid of thy Judg-
 " ments. I am ashamed, O my God, to
 " lift up mine Eyes to Thee, my God.
 " Lord, I am vile, What shall I answer
 " Thee ? I abhor my self, and repent
 " in Dust and Ashes.

" Make

" Make me deeply sensible of the great Evil of my Sins, and work in me a hearty Contrition for them; and let the Sense of them be more grievous to me, than of any other Evil whatsoever.

" Have Mercy upon me, O Lord, and according to thy tender Mercy, forgive all my Transgressions, for the Sake of my blessed Saviour and Redeemer.

2dly, The next Part of Devotion, after Examination and Confession, is, Supplication for Pardon and Mercy, for the Sake, and in Virtue of the Merits and Sufferings that Lamb of God who takes away the sins of the World.

To assist you in this Part of Devotion, meditate much on the Gospel Promises, the Nature and Attributes of God, especially his perfect Goodness and Benignity, are all the Foundation of your Faith and hope may be firm and steady: And if you have any Doubts about the Understanding, Applying these Promises, consult some pious or learned Friend or Minister, that their Judgment may be set right and clear, at thy as to prevent the ill Effects of Melancholy, or at least to be able to discern before a reasonable Cause of Disquiet, and God, to natural Oppression of the Spirits. And by God's Perswasion of God's Love to all who answer surely turn to Him, will secure you from the Terrors of a servile Fear; for you find your Love of God to increase,

N

Fear

Fear will naturally wear off, and an humble Dependance will grow more and more; for we can't fear where we love, and where we find in our selves a real Will and Desire to please and serve; unless it be where we suspect the Persons we fear of Cruelty of Nature, of Injustice, or Ignorance of our Sincerity, which no one can think of God, who has true Apprehensions of Him or of the Nature and Design of the Gospel and new Covenant in Christ Jesus of the Excellencies of his Person and Offices, and the infinite Merit of his Obedience and Sacrifice: All these so manifestly setting forth the merciful Nature of Almighty God, his Willingness to forgive the Penitent, his Accepting our Sincerity instead of Perfection, and his Readiness to assist our Weakness, that an honest Mind cannot fall into Despair, from Error or Distemper.

You may extend these Supplications Pardon and Mercy, to the removing preventing those temporal Judgments due to Sin; and by observing the natural Consequences and Mischiefs of disobeying the divine Laws, awaken your Mind to a just Sense of that terrible Share of judgments you deserve, did not the Merciful God interpose, who is slow to Anger, ready to forgive. But since God has a Design of Mercy in the temporal Punishments of this Life, which is a State of probation and Penitence, let your Prayer for the removing outward Sufferings,

with a perfect Resignation and Submission to the Will and Glory of God, your own and your Neighbour's Edification and Profit: If Sufferings are necessary to these Ends, they are good and not evil; therefore leave the Choice to God, who best knows what is best for you; praying that by Repentance and Sanctification, you may be fitted for Mercies and Blessings, and you need not fear to have them, so far as they are good for you; therefore when you are under Correction, pray rather to have it sanctified than removed, that God, as your Father, will amend you by it, and support you in it, and make you sensible, that no suffering is so grievous as Sin, and the being under the Displeasure of offended Mercy.

Also in your Petitions for any temporal Good, the same Resignation and Indifference must be endeavoured; but against Real Evil, you cannot pray too earnestly; such as the Wrath of God, the With-drawal of his Grace, being left to your Self, to blind Judgment, a hard Heart, a Stupidity in Sin, Unbelief, Error, and final Condemnation, and Separation from the love of God.

3dly, To conclude this Exercise, renew your good Purposes of sincere and universal Obedience to the Will of God, as revealed in the holy Scriptures; particularly consider where you observe your self most defective, and there renew your Resolutions of greater Care and Watchfulness;

ness; compare your Heart and Practice with your Baptismal Covenant, and such other good Purposes as you have at any Time made, if agreeable to the Rules of the Gospel.

Then finish your Devotions with praying for the divine Assistance, and Aids of God's Holy Spirit, to render your Endeavours effectual to the attaining those Graces and Virtues you pray for; your natural Strength is small, and even that is much impaired by evil Customs or former evil Habits. Nor can you ever be more in Danger of falling into Sin or Error, than when you are lifted up with a vain Presumption of your own Sufficiency; therefore remember that an humble Dependance on God, is your best Security: Only take Care that your Prayers for Grace may be sincere, that you truly desire the Virtue you pray for, and are ready to use the proper Means to attain it; that you honestly avoid Temptations so soon as observed, as that Company, those Recreations, Studies or Employments by which you are apt to offend, and to watch against, and to root out every growing Inclination to your former Sins.

If you are truly willing to leave your Sins, and turn to God, God is ready to perform all his Promises, and the Effect will follow: But 'tis your divided Heart between the Fear of God and Love to your Sins, that proves so unfruitful. Therefore be both earnest and constant in your Endeavours to obtain those Graces and Virtues,

the times you ask in Prayer, and you can't fail, imploring divine Illumination and Sanctification, that you may never resist those sacred Monitors that incline you to Good, nor grieve the holy Spirit by the Commission of wilful Sin, or the indulging an unaptive Temper of Mind, and so not observing or resisting the Checks that Reason and Conscience give in the Beginnings of Disobedience. Carefully avoid all that induces you to Self-Observation, and the divine Direction; as the permitting your heart to be possest and rent with anxious cares, or the allowing your self to find a rest and inward Satisfaction that wholly possesses your Mind in vain Pleasures. Fly irregular Passions and Affections, either respect to their Object or their Degree, that so you may neither fix on an unlawful Object, nor on lawful Ones, beyond the Limits of your relative Duties, or the Comeliness of the Object you affect.

For if your Concern is over anxious, and occasions Discontent, or occasions the Neglect of other Duties, it may be a Fault, employed on the most lawful Objects, for your Friends, Relations, Countrey, ready.

This is true, while we live in the World, Heare are Parts of Societies, and have Both to you liable to so many Wants, some Cares herefore will be necessary, and some Recreations our Ease be allowable; yet if you abandon your and Virtue to a perpetual Toil in the one, which brings Grief and Discontent; or find

resting Complacence in the other; so as to be ready to say, it is good for us to be here, and here shall my Rest be; it is a Sign the Heart is wandered from its true Object, and is pursuing a false End, that will in Conclusion produce nothing but Vanity and Vexation of Spirit.

A Prayer for the divine Assistance, in order to a more Christian Life, out of
Archbishop Tillotson,

“**A**ND now, O Lord, in Confidence
“ of thy great Mercy and Good
“ ness to all that are truly penitent, and
“ sincerely resolve to do better, I most
“ humbly implore the Grace and Assis-
“ tance of thy holy Spirit, to enable me
“ to become every Day better, and to
“ form whatever has been amiss in the
“ Temper and Disposition of my Mind,
“ or in any of the Actions of my Life.
“ Grant me the Wisdom and Understan-
“ ding to know my Duty, and the Heav-
“ en Will to do it. Vouchsafe to give
“ the continual Presence and Direction
“ the Assistance and Comforts of thy ho-
“ ly Spirit, whereby I may be disposed
“ and enabled to do thy Will with
“ light and Cheerfulness, and with Con-
“ science and Contentedness to submit
“ it in all Things. Endue me, O Lord,
“ with the true Fear and Love of Thee,
“ and with a prudent Zeal for thy Glori-

ry. Encrease in me more and more,
the Graces of Charity and Meekness,
of Truth, and Justice, and Fidelity:
Give me Humility and Patience, and a
Firmness of Spirit to bear every Con-
dition with Constancy and Equality of
Mind.

" Enable me, O Lord, by thy Grace, to
govern all my Appetites, and to subdue
every inordinate Lust and Passion, by
Temperance, and Purity, and Meekness,
of Wisdom, setting Thee always before
me, that I may not sin against Thee.
Create in me a clean Heart, O God, and
renew a right Spirit within me. Puri-
fie my Soul from all evil Thoughts and
Inclinations, from all bad Intentions and
Designs. Deliver me, O Lord, from
Pride and Vanity, from immoderate
Self-Love, and obstinate Self-Will, and
from all Malice, and Envy, and Ill-will
towards any.

" Make me to love Thee, as I ought,
above all Things; and let the Interest
of thy Honour and Glory be ever dearer
to me than my own Will, or Reputa-
tion, or any temporal Advantage what-
soever.

" Subdue in me the evil Spirit of Wrath
and Revenge, and dispose my Heart pa-
tiently to bear Reproaches and Wrongs,
and to be ready not only to forgive,
but to return Good for Evil.

" Assist me, O Lord, more especially in
the faithful and conscientious Discharge

“ of the Duties of that Station in which
“ Thou hast placed me ; and grant that
“ may employ all those Talents and Ad-
“ vantages that thy bounteous Providenc-
“ has intrusted me with, for thy Glory
“ and the Good of my Neighbour.

“ Confirm me, O my God, in all the
“ holy Resolutions, and do Thou keep
“ for ever in the Purpose of my Heart
“ to perform them to the utmost of my
“ Power. All which I humbly beg for
“ thy Mercies Sake in Jesus Christ.
Amen.

*A Prayer of Intercession out of the same
Author.*

“ **I** Thine unworthy Servant desire like-
“ wise humbly to interceed with Thee
“ the God and Father of All, for all Mankind ;
“ that Thou wouldest be pleased to
“ have Compassion upon their Blindness
“ and Ignorance, their gross Errors and
“ their wicked Practices. Send forth,
“ beseech Thee, thy Light and thy Truth
“ to scatter that thick Darkness which
“ covers the Nations, and overspreads
“ so great a Part of the World, that
“ thy Way may be known upon Earth
“ and thy saving Health among all Nations.

“ Bless and preserve thy Church dis-
“ persed over the Face of the Earth ; re-
“ store to it Unity and Concord, in the

“ Acknow-

Acknowledgment of the Truth, and the Practice of Righteousness and Goodness. Remove out of it all Errors and Corruptions, all Offences & Scandals, all Divisions and Dissentions, all Tyranny & Usurpation over the Minds and Consciences of Men ; that they who profess the same Faith, may no longer persecute and destroy one another ; but may be kind and tender-hearted one towards another, as it becomes Brethren, and those that are Heirs of the same common Salvation.

" I beseech Thee more especially, to be merciful to that Part of thy Church, which Thou hast planted in these Kingdoms. Pity the Distractions, and heal the Breaches of it. Purge out of it all Impiety and Prophaneness : Take away those Mistakes and mutual Exasperations which cause so much Distemper and Disturbance, and restore to it Piety and Virtue, Peace and Charity. Endue the Pastors and Governours of it, with the Spirit of true Religion and Goodness, and make them zealous and diligent to promote it in those who are under their Instruction and Care. Give them Wisdom to discern the best and most proper Means of composing the Differences of this miserably divided Church, the Heart to endeavour it, and by thy Blessing upon their Endeavours, the Happiness to effect it ; With infinite yldes to

" Be

" Be merciful, O God, to this thy
 " native Country, with all other reformed
 " Kingdoms and States: Unite them
 " in thy Truth, perfect them in Charity,
 " Bless more especially our Gracious
 " sovereign the Queen. Endue Her with
 " those Graces and Virtues which may
 " fit Her for that high Station wherein Thou
 " hast placed her. Give Her Wisdom and
 " Resolution for such a Time as this: Di-
 " cover and defeat all the Designs of wicked
 " and unreasonable Men against Her
 " and her Government: Make Her
 " great and successful Example of Piety
 " and Virtue, to an evil and degenerate
 " Age. Direct and bless all her Comis-
 " sions and Resolutions, especially in the Choice
 " of those who rule under Her in Church
 " and State, that they may every one do
 " their Duty in their several Stations,
 " and may be most for thy Glory and the
 " publick Good, rememb'reng the Account
 " they must all one Day make.

Use this
in time of
War. " Bless all our Allies, O righteous Lord,
 " that lovest Righteousness, and hatest
 " Falshood and Wrong, do Thou stand be-
 " side us in the Maintenance of that just Cause
 " in which we are engaged, and bless us
 " with Union and good Success. And in
 " thy good time, O Lord, restore Peace
 " to Christendom; put an End to those
 " bloody Wars and Desolations where
 " with it hath been so long and so mis-
 " serably harrassed; and when Thou see
 " it best and fittest, manifest thy glori-
 " ous

ous Justice in giving Check to that Ambition and Cruelty which has been the Cause of so great Calamities to so great a Part of the World. O God, to whom Vengeance belongeth, O God, to whom Vengeance belongeth, shew thy Self; lift up thy Self, Thou Judge of the Earth, and render a Reward to the Proud; scatter the People that delight in War; let the Wickedness of the Wicked come to an End, but do Thou establish the Just.

" Be merciful, O God, to all that are in Affliction or Distress, that labour under Poverty, or Persecution, or Captivity; under bodily Pains and Diseases, or under Temptation and Trouble of Mind. Be pleased to support and comfort them, and in thy due time, deliver them according to thy great Mercy. I beseech Thee, O Lord, of thy great Goodness, to bless, as most meet, all my Relations and Friends.

" Forgive, I beseech Thee, most merciful Father, to all mine Enemies, all their Malice and Ill-will towards me, and give them Repentance and better Minds; which I heartily beg of Thee for them, as I my self hope for Mercy and Forgiveness at thy Hand, thro' the Merits and Mediation of Jesus Christ, my most merciful God and Saviour.

Amen.

This Exercise being long, you may divide it into Parts, with proper Reflections
be-

between each Part ; or when you have
Time, or find no Weariness, but your At-
tention keeps steady, go through the whole
devotional Part at once.

But before you leave your Closet, or
some convenient Part of the same Day,
consider again what may be the proper
Means, and most likely to succeed in
accomplishing that great End of all Dev-
otion, the walking worthy of your Christia-
Vocation, and as becomes one dedicated
to God's Service, and entred into Christ-
School, as his Disciple ; especially have
your View those Sins and Infirmities
you are most liable to, from natural Con-
stitution, from your Conversation, or Con-
dition of Life, your Place or Calling. Al-
so consider how to perfect those Christia-
Graces, moral Virtues, or intellectual Qua-
lities you yet find low and defective in
your self.

Only in making your good Resolutions
observe these Rules.

First, Remember all wilful Sins must be
renounced and resolved against, before you
can hope you are in a State of Salvation
or a Child of God.

2dly, You must resolve to obey all God's
Commands, so far as you know them, and
sincerely endeavour it by the Use of pro-
per Methods, tho' thro' your Infirmities
you fall short of Perfection in your Obe-
dience. But,

3dly, Where there is no Command or
Prohibition, bind not your self positively,

for long Periods of Time in Things indifferent, and where it is lawful to do or not to do ; but try the Usefulness of such impositions on your Liberty to the great Ends of Religion, and their Suitedness to your own Strength, by short Periods of some Days, Weeks, Months, and then review or cancel those Resolutions of any extraordinary Acts of Piety, Exercises of self-denial, Charity, or the like, as you have Cause ; never forgetting this Caution, that whatever tends not to some real Good to your self or your Neighbour, but is only needlessly uneasie, is so far from being religious, that 'tis Superstition and folly.

To prevent which, I advise you, especially till you have more Age and Experience, that you be not rash, or make any resolutions not clearly warranted by God's Word, on a sudden Excitation of mind ; but consider them carefully again and again ; try if they will abide the Test of Reason, and Rule of the holy Scriptures ; for if they are only fanciful Affectations, they will minister more to Vanity and Self-conceit, than real Holiness : but the safest Way is, first to advise with some sober and pious Guide, of some Years Experience ; for the most Part, all such Free-will Offerings, tho' never so good and well chosen, had far better be the Sacrifice of every Day, and not to oblige longer, without renewing them, to give your self for long Periods of Time, which

which may prove a Snare to Sin, instead of a Help to Devotion ; for such extraordinary Vows are generally rash and superstitious, the Effects of Weakness or Fear, and are often practised with Vanity, and an ill-natured Severity to others who do not.

To conclude, Before you leave your Closet, pray for Perseverance, and a truly mortified Spirit, and rest not in the outward Performance, but observe the Manner and End of your Humiliation, which is not a bare confessing your Sins, or afflicting your Body, which is the Means, nor the End of Repentance ; for that consists in a sincere Reformation of Life, in an entire Mortification of your Passions and irregular Affections, in the subduing your Will to the Will of God, and in establishing a true Dominion over your self, in which the Liberty, or rather the Sovereignty of your rational Faculties consists ; which will enable you receive, with Love and Complacency, either Comforts or Sufferings, as it seems meet in the wise Disposer of all things to send them to you.

Finish your Devotion with a short Commemoration of Christ's Sufferings, praying that the Merit of his Sacrifice may be accepted, as the Propitiation for your Sins ; that you may be purified in the Blood of the Lamb ; and the Offering of your Soul and Body, may be acceptable for the Sake, and in Union with the only perfect Sacrifice, and in Virtue of

powerful Intercession of that great Priest who is entered within the Vail, Christ Jesus.

Consider Christ's appearing in the Flesh, not only as your Redeemer from Punishment, but as your Instructor and Example, to make you truly good and holy, and the greatest Manifestation of God's Love to Men, which ought to dispose you to an humble and filial Confidence in God's Mercy, since God that spared not his own Son, will deny nothing needful to the Salvation of those who serve him, and trust in him.

If any Business of Necessity or Charity, calls you away before the End of this Exercise, dispatch it without Scruple, and return to your Closet; but avoid needless Interruptions, and spend the rest of the Day, if conveniently you can, in Acts of Charity, and in the doing Good: As dispensing Alms, visiting the Sick, the Afflicted, the Troubled in Mind, taking the Part of the Oppressed, assisting the Widow and Fatherless in their Business, instructing the Ignorant, and the like, according to your Opportunities and Leisure.

But do not indulge vain Recreations, and as much as you can, avoid making unprofitable Visits; but if such are made to you, appear not morose, but receive them civilly and cheerfully, for nothing becomes Religion worse than a sour Behaviour: Only be careful of your Conversation, that its Levity indispose you not, nor distract

disturb the Sedateness of your Mind; at any Time you have made any particular Resolutions, keep them in Writing and read them over on these Days; but rather keep your Christian Liberty untangled, as to positive Vows; For a few Rules often considered and well observed will advance you faster in true Piety than the multiplying Resolutions, little regarding how you keep them.

To your Evening Prayers, add Petitions for God's accepting your Humiliation and pardoning what is defective, and for Grace to live to God's Glory and your own Salvation: Also pray for the Conversion of Sinners, those especially that you have tempted to any Sin, or been tempted by, &c.

An Advertisement concerning Fasting.

FA STING is one of those Duties that belong to us as Sinners, or liable to Sin and Punishment; it being an outward Expression of Sorrow for some Fault committed, or Punishment feared and deserved; for which Ends all publick Fasts are appointed, and ought to be observed strictly as is consistent with our Strength and little Indispositions are rather to be endured than publick Order greatly slighted. But I mean by publick Fasts, only such as are particularly commanded by Authority not all those the Rubrick appoints, most

which, by general Disuse, cease to be Obligation ; or if you think fit to keep the Observation of some or more of them, I think they are rather to be considered as private Fasts, which may be regulated by the following Rules, or any other as found most conducing to the several Ends of Fasting.

Fasting is a Duty of no Self-excellency at all ; for in that Sense, neither if we eat more we the worse, or if we forbear are the better ; for Meat commendeth us to God ; but it is a Means in Order of an End, and in Proportion to its Subsidiency to the End or Ends of Virtue and Piety, is good, useful, and necessary.

i. Fasting is absolutely necessary, and a Duty of it self (even when through other Hindrances, extraordinary Devotion not added to it) to all such Persons as are inclined to Excess in Eating, either as respects the Quantity or Delicacy of Meats and Drinks ; for in this Case, it is not only fit to break so detestable a Habit of proper Mortifications, but to inflict the Punishment on the Body and Senses, whose Gratification by Gluttony, does so visibly and certainly cloud the Mind, and dispose it for the Exercise of its noblest Faculties. Therefore so far as Abstinence and Fasting is of use to restrain or cure this or any other irregular Appetite or Passion, so far it is a Part of natural Religion, and of absolute Obligation.

2. It is useful as it respects extraordinary Devotion ; for which, more than ordinary Retirement is required ; and consequently Absence from publick Meals, where Company is apt to dissipate the Thought is of good Use ; but as to Degrees of Fasting, it is to be left wholly to the Choice of the Party, who alone is a proper Judge how far Fasting is of Advantage or Disadvantage to the Intensity and Life of their Devotions, and whether it does not serve ; especially where Fumes and Vapours it rather defeats than answers these Ends. In this Case, it is from being a Duty, that 'tis a Superstition to think that God is pleased with such unreasonable Pieces of Will-worship, no where commanded.

3. Fasting acquires a real Goodness, when you deny your self a Meal, or your usual Food, to enable you to giye to those who are in extream Necessity ; or because you are called away to perform some Act of Charity, by which you exercise some Christian Virtue your self, and perform some real Good to another : In such Cases, neglect Meat and Drink, that we may do the Will of our Father in Heaven, is a noble Occasion of Fasting, which elevates the Mind, and by the Pleasure it receives generally preserves the Body from being hurt by it ; whereas the superstitious Fastings and acted Sadness, and tedious Devotions of some ill instructed, but devout Persons leave their Mind soure, their Spirits low,

their Health impaired ; and instead of Joy and Admiration at the Beauty and Charms of true Virtue and Piety, they sink under the Burden of a disordered Imagination, which represents God as a severe Master, and his Laws as arbitrary and difficult Obligations.

By Fasting, I mean not a superstitious Distinction of Meats, but a total Abstaining from all Food, so far as Health will bear: And here devout Persons are not to act by Example, but to judge for themselves ; and because some Constitutions can without Hurt, nay, with Advantage to Health, fast long, they who are not so made, are not to think they must do so, any more than because a strong Man can carry a great Weight, a weak one is to undertake to do it ; for in such Cases, it is presumption and Folly, and not Religion ; and we have no Reason to expect God would preserve our Health and Life by Miracle, when we refuse to do it by the ordinary Methods appointed for our Preservation ; therefore to those who cannot bear a total Fast till Evening, let them take such a Proportion of Food, and at such Hours, as will enable them to carry their Retirement with most Advantage to their spiritual Improvement ; only observing one general Rule, that the Provision of Fasting Days for your self or Family, be such as is least expensive, (that you may give the more to the Poor) and leave less Trouble in the preparing ; that

your Servants may not be more wearie to prepare a Fast than a Feast: which what I have often disliked in the Practices of the Roman Church, (beside the Superstition of making a Fast consist in the Distinction of Meats) their Fasting Day being of Fish and other Things, much more expensive than plain Meat, and giving more Trouble, that they may by Arts Cookery, and Variety of Dressing, make what is allowed, as agreeable as may be. So that the Rich, for whom Fasting in all Respects most proper, have little or no Mortification; and the Poor, whose Labour and hard Fare makes it very improper, suffer a great deal by that Restraint. To conclude; for the Degrees Frequency of private Days of Abstinence or Fasting, it is to be left to every one Liberty; nor are you to censure or give Rules to others; and for the Sort of Food let it be what will best contribute to Health, is cheap, simple, and easily provided.

Mat. 6.

16.

Moreover when ye fast, be not as the Hypocrites, of a sad Countenance: For they disfigure their Faces, that they may appear unto Men to fast. Verily, I say unto you, they have their Reward.

Ver. 17.

But thou when thou fastest, anoint thy Head and wash thy Face.

Ver. 18.

That thou appear not unto Men to fast, unto thy Father which is in secret: And thy Father which is in secret, shall reward thee openly.

And she was a *Widow* of about founscore Luke 2.
d four Years ; which departed not from the 37.
mple, but served God with Fastings and
ayers, Night and Day.

Blow the Trumpet in Sion, sanctifie a Fast, Joel 2.
A solemn Assembly. 15.

Gather the People : Sanctifie the Congrega- Ver. 16.
m : Assemble the Elders : Gather the Chil-
w and those that suck the Breasts : Let the
idegroom go forth of his Chamber, and the
ride out of her Closet.

CHAP III.

Some Rules for the Employing of the Lord's Day.

RISE as early as your Health will bear, at least as early as on other Days ; by this I mean not to disallow the Sleep of a full Refreshment, to prevent such Drowsiness as might otherwise render your private Retirement unprofitable, or your Attendance on publick Duties irreverent and unedifying ; but you must not indulge unnecessary Sleep, which rather dulls than refreshes the Mind ; but give the Lord's Day an early Welcome : in order to which consider that no Day reflects so well worth the improving, as this Day : And will you, after the ill Example of the Slothful and Prophane, indulge your Ease

Ease, and make it only a Rest to you ^{the}
 Body? This is at best but to keep the Sabbath appointed for the Ox and Ass. Is it a Holy-day, and will you not employ it in holy Exercises? Is it the Lord's Day, and will you take it to your self and neglect his Service, forget you were created by his Power, redeemed by his Mercy, and are preserved and live by the Wisdom of his Providence?

Short Ejaculations at Rising.

“ O Lord, by thy Resurrection, raise me into Newness of Life, affording me all the Means of Repentance.

“ O God of Peace, who didst bring again from the Dead the Lord Jesus Christ, the great Shepherd of the Sheep, the Blood of the everlasting Testament make me perfect in every good Work, to do thy Will, working in me that which is well-pleasing in thy Sight through Jesus Christ; to whom be Glory for ever.

“ O Thou, who upon this Day didst send down thy most holy Spirit to thy Disciples, withdraw not the same from me, but renew it daily in me more and more, till I come to thy heavenly Kingdom.

O how amiable are thy Dwellings, The Lord of Hosts.

My Soul has a Desire and Longing to enter into the Courts of our Lord.

For one Day in thy Courts is better than a Thousand. I had rather be a Door-keep-

Psal. 84.

I.

Ver. 2.

Psal. 84.

10.

o you to the House of my God, than to dwell in the
he Sa marts of Ungodliness.

2dly, Let not your Dresis be so negligent
imploy to be remarkable and give Offence ; and
Lord in the other hand, let it not be so nice as
elf and to take up much Time, or by its Uncom-
e crea nonness attract the Eyes of the Behold-
s Me rs, and so be a Snare to them as well as
by th our self ; generally avoid putting on new
, rai Cloaths on the Lord's-Day ; it takes up too
ing m much Time, and too much imploys the
magination. *The King's Daughter is all glo-
ious within.*

3dly, To your usual Morning Exercise,
bring add some Devotions relating to the Duties
Chri of the Day.

i. Pray that all the World may be
brought to the Knowledge of the true
God, and Obedience of Christ ; that his
Kingdom may be perfected and hastened ;
that the Heathen may be given to his In-
heritance, and the outmost Parts of the
Earth to his Possession, &c.

2. That all who profess to believe in
Christ, may agree in the Truth of his
holy Word, and live in Unity and godly
Love, and observe this holy Day suitably
to its End and Institution ; pray that God
would send faithful Labourers into his
Vineyard ; such as are truly taught of Him,
and vested with a divine Authority and
spiritual Mission, an inward Love and Call
to the Duties, as well as an outward Call
to the Privileges of a Minister ; that God
would

would open to them a Door of Utterance As
to speak the Mysteries of Christ, not in the thought
Words which Mens Wisdom teacheth, but yet ho
which the Holy Ghost teacheth, comparing fitted
spiritual Things with Spiritual. link o

3. Pray for those that hear, that God's age of
Word may be received in Love, with Re
verence and Submission; that it may be a rousing
Seed sown in good Ground, bringing forth scri
Fruit unto eternal Life.

4. Pray that the Blessing of God, and the E
the powerful Operation of his Holy Spri and w
rit, may so accompany his Word, and throug
faithful Dispensers of those sacred Treasur
sures, as to make it effectual to the In
lightening the ignorant and the erroneous. If t
the Convincing and Converting the Sinne my
ner, the Comforting and Incouraging the oight,
bedient and broken-hearted, and the Build salt
ing up the whole Church of God, by true anding
Faith and Holiness, unto Salvation, till all
is perfected in Glory that shall have no the L
End.

If more Time remains, after your Da
Morning Devotions are ended, employ i
in reading the Holy Scriptures, or other
Books of Divinity, Prayer and Meditati
on; but be sure so to order your private
Devotions, Dressing, and the necessary Af
fairs of your Family, that you may come
early to the publick Assemblies, to join
in the Beginning of the Service, and do
your Endeavour that all under your Care,
Children, Friends, and Servants, do the
same.

As you go to Church, keep your thoughts on some devout Subject; reflect how unworthy you are to be admitted into the House of God; and think of the great Happiness and Advantage of enjoying such Privileges, with the danger and Ingratitude of slighting and abusing them; or repeat proper Passages of Scripture; which Method, if seriously practised, will in great measure prevent the Entertainment of such impertinent and worldly Thoughts, which once willingly admitted, will perhaps follow you to Church, and disturb your most solemn Devotions there.

If thou turn away from doing thy Pleasure Isa. 58.
my holy Day, and call the Sabbath a Des-
ight, the Holy of the Lord, honourable, and
honour him, not doing thy own Ways, or
thy own Pleasure, nor speaking thine
Words, then thou shalt delight thy self in
the Lord.

" O my God, I desire to dedicate this Day to thy Worship and Service, to cast out of my Mind all vain and worldly Imaginations, to drive away those Prophaners of thy Temple, to sweep away the Defilements of what is Evil, and according to my poor Ability, to garnish, at least with Sincerity and good Desires, the House and Temple of my Heart; but most merciful Lord, leave it not empty of thy Grace; abide with me, guide me with thy holy Spirit, and the evil Ones will not dare " to

“ to trouble me ; but I shall be safe, in
 “ of Delight, full of that Joy and Peace
 “ which surpasses the Understanding of
 “ all who know it not.

Remember the Sabbath Day to keep it holy.
 Psal. 122. *I was glad when they said unto me,*

1. *us go into the House of the Lord.*

—26. 8. *Lord, I have loved the Habitation of thy*
House, and the Place where thine Honour
dwellmeth.

-116. 18. *I will pay my Vows unto the Lord, now,* in
the Presence of all his People.

Ver. 19. *In the Courts of the Lord's-House.*

Heb. 10. *Not forsaking the Assembling your selves*
 25. *together, as the manner of some is —*

“ O my God, hear the united Prayer
 “ of thy Servants for each other, and
 “ pardon every Soul that is not prepared
 “ according to the Preparation of the
 “ Sanctuary, and destroy us not for the
 “ Sake of our great High-Priest, the Lord
 “ Jesus.

As you enter the Church, say ;
 “ Lord, I am not worthy Thou shouldest
 “ come under my Roof --- God be merciful to me a Sinner.

“ Accept, O Lord, this Day, the Sacrifice
 “ of our Prayers and Praises, [of our
 “ Alms and Oblations,] of our Souls and
 “ Bodies, in the Virtue of that only perfect
 “ Sacrifice once offered, that Lamb
 “ without Spot, that taketh away the
 “ Sins of the World.

*Keep thy Foot when thou goest into the House Eccles. 5. 1.
God, and be more ready to hear, than to
give the Sacrifice of Fools.*

Enter the Church with a grave, composed Behaviour, taking such Place as is allotted for you, or may be had without Disturbance; not being ashamed or displeased if it happens to be among the meaner Sort; yet not affectedly chusing it, out of an Ostentation of Humility, but indifferently, as it falls out, and is least troublesome to your self or others.

*I had rather be a Door-keeper in the House Psal. 14.
of God, enjoy the lowest Privilege, than to
dwell, or bear Rule, in the Tents of Ungod-
iness. For whose Society is so wretched
as God's Enemies, as such whose Minds
by Vice have lost the Dignity of the ra-
tional Nature? Who so noble as God's
Children and Friends, as Souls elevated
to a Nearness to God by Virtue and di-
vine Love? Glory not in the Favours of
the Wicked, nor ever be ashamed to be
found in the Company of God's Servants,
least their Lord and King be ashamed to
own you in the great Day of Recompence,
when not the most Noble of this World,
but the most Holy, shall shine with the
greatest Glory.*

*My Brethren, have not the Faith of our Jam. 2. 1.
Lord Jesus Christ, the Lord of Glory, with
respect of Persons.*

*For if there come unto your Assembly a Ver. 2.
Man, with a gold Ring, in goodly Apparel,
and there come in also a poor Man in vile
Rayment;* And

Jam. 2. 3. *And ye have Respect to him that meareth the gay Cloathing, and say unto him, Sit thou here in a good Place; and say to the Poor, Stand thou there, or sit thou here under my Footstool.*

Ver. 4. *Are ye not then partial in your selves?*

Ver. 5.

Hath not God chosen the Poor of this World rich in Faith, and Heirs of the Kingdom which he has promised to them that love him?

Ver. 6. *But ye have despised the Poor---*

Having taken the Place that was empty, or was left for you, offer an Act of Adoration to God.

Rev. 4.

“ Holy, holy, holy, Lord God Almigh-
“ ty, which was, and is, and is to come.
“ I adore and worship Thee, O my God
“ who liveth for ever and ever: I dedi-
“ cate my self to Thee, I cast my self be-
“ fore thy Throne to beg Pardon and
“ Mercy, and the Grace of thy holy
“ Spirit, for the sake of Christ Jesus.

Amen.

“ O Lord, enable both me thy un-
“ worthy Servant, and all who are this
“ Day met in thy Name, to offer unto
“ Thee our reasonable Service; to worship
“ Thee in Spirit and in Truth, according
“ to thy Will and Word; to do it with
“ Attention and Zeal, with Minds purified
“ from Sin, and freed of Prejudices.

“ O Thou, who art the Way, the
“ Truth, and the Life, who lightenest
“ every one that cometh into the World,

“ guide

guide all that seek Thee this Day in Sincerity, to a true discerning between the Spirit of God, and those Doctrines that are according to Godliness; and such as Mens Wisdom only teacheth, Doctrines no where revealed, and Duties no where commanded; and for which there is no Promise of Assistance to perform, or Reward when performed.

If you have more Time before the publick Prayers begin, you may employ your Thoughts on such Meditations and Aspirations as will arise from the following Texts of Scripture, or any other you may chuse; that so idle Discourse and gazing about indispose you not for a truly devout and recollected Mind, in joining with the Congregation in the Common Prayers of the Church.

He that is of God heareth his Word. John 8.

**But in vain do they worship me, teaching for Doctrines the Commandments of Men.* *Matth. 47.

† *Making the Commandments of God of no Effect, through your Traditions.* † Ver. 6. 15. 9.

Who hath required these things at your Hands? Isa. 1. 12.

Believe not every Spirit, but try the Spirits, whether they are of God: Because many false Prophets are gone into the World. John 4. 1.

To the Law and to the Testimony: if they speak not according to this Word, it is because there is no Light in them. Isa. 8. 20.

Tho'

- Gal. 1. 8.** *Tho' we or an Angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.*
- Prov. 2. 3.** *If thou cryest after Knowledge, and liftest up thy Voice for Understanding,*
- Ver. 5.** *Then shalt thou understand the Fear of the Lord, and find the Knowledge of God.*
- Luke 8. 18.** *Take heed how ye hear.*

The Parable of the Sower, applied to your self, may be sometimes a proper Team for your Meditations.

- James 1. 21.** *Receive with Meekness the engrafted Word which is able to save your Souls.*
- 1 Pet. 2. 2.** *As new-born Babes, desire the sincere Milk of the Word, that ye may grow thereby.*
- Joh. 8. 47.** *He that is of God, beareth God's Word.*
- 1 Cor. 2. 14.** *But the natural Man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned.*
- Heb. 2. 1.** *Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.*
- Ver. 2.** *For if the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just Recompence of Reward,*
- Ver. 3.** *How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him?*
- Jam. 1. 22.** *Be ye Doers of the Word, and not Hearers only, deceiving your selves.*
- Luke 11. 28.** *Blessed are they that bear the Word of God, and keep it.*

Thou

Thou art worthy, O Lord, to receive Glory, Rev. 4.
Honour and Power: for thou hast created all
things, and for thy Pleasure they are and
were created.

Great and marvellous are thy Works, Lord --15. 3:
God Almighty, just and true are thy Ways
Thou King of Saints.

Who shall not fear Thee, O Lord, and Ver. 4.
Glorifie thy Name! For Thou only art holy,
For all Nations shall come and worship before
Thee.

Thou shalt worship no other God: for the Exod. 34.
Lord, whose Name is Jealous, is a jealous 14.
God.

Ye shall make ye no Idol or graven Image Levit. 26.
To bow down unto it, for I am the Lord your 1.
God.

For ye saw no manner of Similitude on the Deut. 4.
Day that the Lord spake unto you. 15.

Only ye heard a Voice. Ver. 12.
They that worship God, must worship him in Joh. 4. 24.
Spirit and in Truth, for the Father seeketh
such to worship him.

Where two or three are gathered together Mat. 18.
in my Name, there I am in the midst of 20.
them.

God is greatly to be feared in the Assembly Psal. 89.
of the Saints, and to be had in Reverence of all 7.
them that are round about him.

The Eyes of the Lord are over the Righteous, --34. 15.
and his Ears are open unto their
Prayers.

But the Countenance of the Lord is against Ver. 16.
them that do Evil.

- Prov. 15. The Sacrifice of the Wicked is an Abomination to the Lord.
 8.
- Mat. 15. This People draweth nigh unto me with their Mouths, and honoureth me with their Lips, but their Heart is far from me.
 8.
- 7. 21. Not every one that saith unto me, Lord, shall enter into the Kingdom of Heaven but he that doth the Will of my Father which is in Heaven.
- Mat. 21. My House shall be called a House of Prayer
 13. but ye have made it a Den of Thieves.
- Acts 27. And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them.
- Rev. 1. 10. I was in the Spirit on the Lord's-Day.
- 1 Cor. 16. Upon the first Day of the Week, let every one of you lay up in Store as God hath prospered him.
- Lam. 3. Let us lift up our Heart with our Hands unto God in the Heavens.
 41.
- Deut. 12. Unto the Place which the Lord your God shall chuse — to put his Name there — even unto his Habitation shall ye seek, and thither shall ye come.
 5.

An Ejaculation before or after the Church Service.

" **I**t is very meet, right, and my bounden Duty and Privilege, that I should at all Times, in all Places, give Thank unto Thee, O Lord, holy Father, A mighty and everlasting God: Therefore with Angels' and Arch-Angels, and all the Company of Heaven, I laud and magnifie thy glorious Name, evermore praising

praising Thee and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory ; Glory be to Thee O Lord most High.

When the Minister begins the publick service, leave off your private Meditations, and attend to the Exhortation : Its sign is to set out the End of publick assemblies, and the Duties there to be performed ; also to fix the Mind, that the following Prayers may be more intent.

Join in the Confession with a truly penitent Heart, and a deep Sense of your Sins, and the Sins of the Nation.

Apply the Absolution with a full Persuasion that those who perform the Conversions, and are disposed by true Faith and sincere Repentance, shall receive all the benefits and Promises of the New-Covenant, Pardon of Sin, the Assistance of the Spirit of God, the Grace of Perseverance, eternal Life : Rejoice in God's Goodness, who willeth not the Death of a Sinner, but rather that he repent and live.

rejoice in the Declaration of this his-
tory on Gospel Conditions, for the Comfort and Encouragement of sinful Creatures. In all the following Prayers do I shoul-
der Endeavour to keep a steady Atten-
tion and a quiet Zeal, that you pray with
mer, A Spirit and with the Understanding
therefore. And whenever you perceive your
and a thoughts wander, be humbled for your
aud an sin, and recal them to their Duty,

by a short Aspiration, as, *Lord help me*, or, *Lord pity my Weakness*, *Lord pardon my Infirmitie*, or *my Sin*, if the Wandring was indulged; but stay not to reflect or examine what the Wandring began at, how it came, or the like; for such Reflection only prolong and increase the Fault; but neglect them, and make an immediate Return to God, by a Sense of your own Weakness, and a Dependance on his Grace, and Mercy.

It is of great Use to have a full and clear Understanding of the Scope and comprehensive Sense of the Prayers you join in, that so you may be able to inwardly them into a Sort of mental Paraphrase and Application, and join with them proper Aspirations, which is a great Help to Attention and Seriousness.

You will be able to do this the better if you sometimes read over some brief clear Explication of the Church Liturgy, and make it sometimes the Subject of your Meditations, till you find you are able to join in it with spiritual Profit. This is good Direction to all, but it is most necessary to those who frequent Cathedrals Service; for singing taking more Time than a bare Repetition, without such useful Applications, their Devotion will grow flat, and their Minds be apt to wander or stand still. General Confession, Thanksgiving, and specially Intercession, being the proper essential Parts of publick Prayers, the publick Offices are therefore very fitly composed.

composed; for what is Particular to any
single Persons, either of Sin committed,
or Grace desired, or Mercy received, is best
expressed in the Closet and private Re-
flections: But as all Christians are con-
cerned in the Prosperity of Christ's Church,
the Blessings of good Government, and
like, and will suffer more or less un-
der the publick Calamities of War, Fa-
re, Pestilence, &c, therefore it is high-
reasonable, that the Devotions of pub-
lick Assemblies should be formed to these
purposes, since Christian Charity obliges
us to desire and promote the Good of all
the World so far as we are able; and
any good Mind can at least pray for
tho' they may be able to assist but a
little.

Exhort therefore, that first of all, Sup-<sup>1 Tim. 1.
1.</sup>
bete-
tions, Prayers, and Intercession, and giving
e b
anks, be made for all Men.

for Kings, and all that are in Authority,^{Vet. 2.}
of yo
we may lead a quiet and peaceable Life
able
Godliness and Honesty.

ay for the Peace of Jerusalem; they shall Psal. 22.
no
er that love thee.

that make mention of the Lord, keep Isa. 62. 6:
silence.

and give him no Rest, till he establish, and Ver. 7.
s flat
he make Jerusalem a Praise in the Earth.

and
brethren, pray for us.

, and
that God would open unto us a Door of Col. 4. 3.
oper
ance to speak the Mysteries of Christ. Jam. 5.
the
the party one for another.^{25.}

Eph. 6.

19.

Mat. 5.

44.

*Praying always with all Prayer and Supp
cation for all Saints.*

*Pray for them that despitefully use you
persecute you.*

When the Commandments are read, have a general Humiliation for your own particular Sins forbidden by them, your Omissions of those Duties they imply, and heartily beg Grace to perform a more universal Obedience to all God's Laws, revealed in his holy Word, that all who hear the Law may obey it, and that those who know not the Law may be a Law unto themselves.

Attend to the Scriptures with Reference and Self-Application. Hear and receive them as the only infallible Rule for what you are to believe and what are to do, in order to please God and save your Soul, begging Illumination to understand them aright.

Go through the appointed Portion of Psalms with Attention of Mind; the prelections are not to be particularly plied, but considered prophetically, Declaration that God will in his due season defeat the Counsels and break the Power of all who are Enemies to Christ's Kingdom and Government.

Hear the Sermons as from Messengers of God, Persons set apart for sacred Employment, and whose Instructions are to be received in Love, and obeyed, if they bring their Authority from God's Word.

are deducible from it by easy and plain
consequences.

Be not offended at, and much less de-
fise the Preacher, tho' he is not greatly
urned, and wants the Ornaments of Wit
and Eloquence. If he is truly pious in
his Life, and truly diligent and laborious
in the Duties of a Pastor, doing his best ;
as such he is more acceptable to God,
and ought to be to every devout Soul,
in those who abound in Gifts of Know-
ledge, Utterance, Fineness of Imaginati-
on, or other Accomplishment of Wit and
Learning, but are void of spiritual Graces ;
such as Humility, Contempt of the World,
Purity, Temperance, Charity, Patience,
and the Love of God. God's Gifts are
numerous, but his Graces, and the Fruits
of the Spirit, are denied to none that
earnestly desire and pray for them, and
prove what they receive.

For the most part, keep to your own
fish, and do not lightly and generally
leave the Congregation to which you be-
long by the established Rules and Customs
of the Church : The Pretence of follow-
ing more profitable and spiritual Teach-
ings, is often vain and false ; and 'tis much
easier gratifying Curiosity, or the Plea-
sure of hearing an eloquent Discourse,
from such Preachers, who by moving the
souls, make us fancy we are made bet-
ter and wiser ; tho', without our own re-
lated Reflections, this lasts no longer in
the Heart than the Warmth it produces

there ; and 'tis an ill Sign, that that Minister
is not very spiritual, or has no true vi-
Heat, that continually seeks and wins
such artificial Fires, and can't from
self supply the Defects of a plain, if poor
Preacher.

But if your Minister is known to be
immoral, or is notoriously slothful and
careless in his Duties and Studies, I see
ill Consequence of going generally to a
neighbouring Church, where the Minister
is of greater Piety, and is a more care-
ful Dispencer of God's Word ; for surely
it is better to have a Minister according
to the Rule of humane Constitution,
not to be preferred to the Glory of God
and real Edification : Such ill Clergy-
men, if they can't be removed, may by
Ways be differenced from the faithful Shepherds,
that they may be ashamed and amerced.
But I advise you not to leave the Protestant
Church intirely, both to shew you have
true Spirit of Charity, and have no
private Animosity ; and also not to incur
the Error, who think the Virtue of
Prayers and Sacraments depends on the
Worthiness of the Minister : *Judas* was
with the Twelve, and probably wrought
Miracles as the Rest ; nor is it agreeable
with God's Mercy and Love, to put
the Innocent for the Faults of the guilty.

But I mean not that private Whispers
should be taken for Proof against
Man, much less a Clergy-man ; or
you may forsake him for little Infirmities.

less shining Virtues: But if your Minister is a known Drunkard, lewd, or always himself in wilful Ignorance, and neglects the Duties of his Function, and feeds the Flock, but gives himself into a worldly or sensual Spirit; in such Cases, is certainly both lawful and most convenient to go to any neighbouring church, that is convenient, where they have the Blessing of a more faithful Shepherd.

When the whole Service is over, adore and bless God for the Revelation of his Will to Men; for the Promises of Life and Immortality, and Knowledge of the means of attaining them, through Jesus Christ.

After the Blessing add:

"Now the Lord Himself give us Peace always by all Means: The Lord be with us all. Or, Now to the King Eternal, the Immortal, Invisible, the only wise God, be all Honour and Glory now and for evermore. Amen.

I will add here one Advertisement. Be sure to avoid all gazing about during the publick Service; it is highly indecent: you think you are above Learning, yet others are not: Set not to them so ill an Example. Some People seem so careful to pay and return the Salutes of their Acquaintance, as if it was the most material Part of their Business at Church: This is a very ill Custom, and which you

are by no Means to encourage by a Compliance with it ; therefore, except you can easily do it before or after Sermon or Service, do it not at all, but keep your Eyes on your Book, or so disposed as not to see, or give Opportunities for those Respects to be paid you, so, at least as to your self, you will by degrees cure the very improper and idle Piece of Civil

As you go Home, keep your Thought recollect and calm, in an humble, chearful Sense of the great Blessings God has conferr'd on his Creatures, and a Desire to live suitable to his Mercies,

When you come Home, if you have Time and Opportunity, recollect the Head of the Sermon ; especially recal what was most applicable to your self; as the Informing you of any Truth you did not well understand ; Expounding any difficult Text of Scriptures ; or in respect to Practice, by Improving you for, or Discovering to you any Fault you find yourself guilty of ; or Inforcing any Duty you have much neglect ; for this self Application is the most useful Method of hearing Sermons, tho' where the Memory is good it is very commendable to retain the whole and is very necessary to the Instruction of others : But be sure to recollect if your Behaviour has been outwardly grave, and inwardly devout and intent, and offer a short Prayer for God's Blessing on the Morning Administration.

O Father of Mercy, pardon, I pray
 Thee, and pity the Infirmities,
 Errors and Ignorance of poor Man-
 kind: Enable us faithfully to apply the
 Reproofs and Instructions we have this
 Day heard, to the Increase of our
 Knowledge and the Amendment of our
 Lives; and grant that the Prayers and
 Praises of the Faithful, who seek the
 Truth in Sincerity, sent up this Day in
 the Name of our common Redeemer,
 may by him be presented acceptable to
 Thee, notwithstanding their Imperfec-
 tions, Blemishes, and Mistakes; that the
 Church Militant may so sanctifie these
 holy Days, that its State Triumphant
 may be hastened, where the Saints shall
 enjoy an eternal Sabbath of Rest and
 Glory.

At Dinner, let your Deportment be a
 composed Cheerfulness, with such Tem-
 perance in the thankful Use of Meat and
 Drink, as may not unfit you for the Af-
 ternoon's Attendance on the publick and
 private Duties of a Holy-day.

And if you have Opportunity, neglect
 not to repair to the publick Assemblies
 with Affection and Reverence, as in the
 Morning.

After Evening Service, employ the rest
 of the Day in Acts of Devotion to God,
 or Charity to your Neighbour; read pious
 Books, be much in Thanksgiving and Me-
 ditations

ditations on the Works of Creation and
Redemption, the great Manifestation of
God's Goodness, Wisdom and Power; also
the particular Mercies enjoyed by this Na-
tion and Church, your self or Friends
and any late Deliverance or Preservation.
These are the proper Meditations on Day
of Thanksgiving, with any other you find
most effectual to dispose your Heart to
Acts of Love to God, Renegation to his
Will, and a joyful Sense of his Mercy and
Goodness.

If you have Opportunity, you may quick-
en your own Meditations by the Conver-
sation of any religious Friend; good Di-
eourse being often of more Advantage
than much Reading. Likewise, if Occas-
on requires, make Visits to sick or dis-
consolate Persons, or perform any Act of
Charity, Friendship, and Mercy, without
Scruple.

Lastly, Enlarge your Evening Devotions
by blessing God for all the Benefits of
that Day's Instruction; rejoicing with the
holy Angels, and giving Glory to God
for the Return of any Soul converted from
the Error of his Ways; for any Victory
gained over Error or Ignorance, over Sin,
the evil Customs of the World, and Snare
of the Devil; for all the Consolations and
have received by the Ministers of the
Word and Sacraments; and for the in-
crease of brotherly Love and Christian
Charity; for opening the Understanding
of the poor, simple, and humble ones, de-

an Institute of outward Helps ; blessing God
on all that any who sit in outward Darkness,
are to the common Means of Knowledge,
have yet been filled with this inward and
brighter Light, being taught of God to
see and love him.

Lastly, Examine your self, and conclude
the Day as at other Times, going to rest
with a holy Joy for the Comforts and Ad-
vantages of one more holy Day ; humbly
desiring that the Abuses, or not due Im-
provements of such Opportunities, may not
quickly rise in Judgment against you, or any that
enjoy them.

I further recommend Singing Psalms, as
a very proper Exercise for the Lord's-Day ;
but be careful in the Manner of doing it,
in the Church or at Home, that it be with
a devout Attention to the Sense of the
Words, and not to the Grace and Man-
ner of Singing only.

I will sing with the Spirit, and I will sing with the Understanding also. 1 Cor. 14. 15.

Sing ye Praises with Understanding. Psal. 47.
Before you begin, use some such Ejacu- 7.
lations as this :

My Heart is fixed, O my God, my Heart is fixed, I will sing and give Praise. Psal. 57. 7.

*For thy Mercy is great unto the Heavens, Ver. 10.
and thy Truth unto the Clouds.*

*Be thou exalted, O God, above the Heavens, Ver. 11.
let thy Glory be above all the Earth.*

*O praise the Lord, for it is a good Thing -- 147 1.
to sing Praises unto our God, yea a joyful and
pleasant Thing it is to be thankful.*

O sing

Psal. 135. *O sing Praises unto his Name, for it is lovely*

3. If you have a Family, to your usual Devotions, add the Reading in some plain and useful Books, or catechising the more ignorant and younger Sort ; but let it be done before the Rest of the Family, whose Years perhaps, more than their Knowledge, sets them above that Discipline. There are many excellent Expositions of the Catechism, which you may use to direct or assist you in this Exercise ; enlarging, as you are capable, or find needful for the rendring the Instruction more suitable to the Capacities of the Instructed. 'Tis also a very commendable and useful Practice, to call sometimes one Child or Servant, sometimes another, to give an Account of what they remember, or have learnt that Day from the Word of God or Discourse of his Ministers, especially such Truths or Duties that are most necessary to be known or done in order to a holy Life here, and eternal Life hereafter.

Where no Chaplain is kept, nor the Master of the Family willing to perform this Part of his Duty, doubtless the Mistress may supply that Neglect to her Children and that Part of the Family composed of her own Sex ; appointing the others to read such Books as are proper for their Instruction, and sending them to some pious Minister to examine their Improvements and add such Instructions as their Ignorance makes necessary. These are the proper Im-
ployments for the Lord's Day, avoiding what

what you can all needless Work, Busines,
 or Recreation, except such as are properly
 Works of Necessity or Mercy ; for 'tis
 not a scrupulous and superstitious, but a
 rational, Devout, and profitable Observa-
 tion of this holy Day, that I recommend.
 The End of all religious Observances, is to
 know and do the Will of God ; and tho'
 a careful and strict Improving of the
 Lord's-day has been found, by constant
 Experience, a very proper, if not neces-
 sary Means to promote true Piety ; yet
 wherever the End is obtained, you must
 not judge any, tho' they differ a little
 in the Use of the Means, provided none
 of those Means are neglected that God
 has appointed. For such are not left to our
 Choice, but from their divine Institution
 become Duties of necessary and indis-
 pensible Obligation, not to be knowingly
 and wilfully neglected, without Sin and
 Guilt.

Before I end this Chapter, I will add
 one Caution concerning two different Ex-
 tremes, into which some, who pretend to
 more than ordinary Devotion, are very
 apt to run : The one placing most of their
 Religion in their constant Attending on
 the publick Prayers, with a great Indiffe-
 rency to Sermons, as almost a needless Ex-
 pense of Time ; the other, in almost as
 great an Indifference for the publick Pra-
 yers, except accompanied with a Sermon,
 making Hearing much the greatest Duty
 of Religion : Whereas, in Truth, there is
 no

no Religion in the bare Performance of
the one or the other, but as they may be
a proper Means, and when directed to
right End. To dispute which of these is
preferable, is as idle, as to argue which
is most necessary for Life, Food, or Air,
since both are absolutely so; for of what
Value can those Prayers be which are hard-
ly understood, and pronounced with very
little Faith or Love? For Faith (that is,
true Scripture rational Faith, arising from
Knowledge) comes from Hearing: Or how
can we love what we know not, and rare-
ly entertain our Thoughts about, by Medi-
tation, Hearing, or Reading? For all these
are, in their Seasons, necessary to convey
to the Understanding, great Thoughts of
God as our Creator, Redeemer, Sancti-
fier, and to help us to see a Wisdom and
Beauty, a Mercy and Goodness in the
Dispensation of the Gospel Covenant, to
discover the Beauty and Charms of every
moral Virtue, and the Deformity and fa-
tal Consequences of every Vice. To think
we serve God by our Prayers, or by our
Hearing, is a superstitious Error, farther
than as it contributes to the Uniting us to
him by purifying our Hearts and Lives; and
such who know most in order to this End,
will, to be sure, pray best, with the most solid
and lively Faith and inflamed Love! And I
fear there are not many so far advanced in
Knowledge, or perfected in Charity, as nei-
ther to want Instruction or Encouragement
in their Christian Race. I have often obser-
ved,

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ved,

that those who wanted Instruction most
have valued the Opportunities of Increas-
ing it least ; and such as have least Bu-
siness, and could layter away several
hours every Day, yet thought Half an
hour a great deal to employ in hearing a
Sermon. And 'tis a great Error for those
who want not, or rather think they want
Instruction themselves, to express a
contempt for Sermons ; that will encou-
rage young and ignorant People to do the
same, and their superficial Knowledge will
rarely be accompanied with as super-
ficial, or else a superstitious Devotion.
By this I mean not that you should run
all the Sermons within your reach, as
it was a Duty of Obligation ; but only
that you should, as your Affairs and Cir-
stances easily admit, without Ostenta-
tion, thankfully embrace proper Oppor-
tunities of Instruction, and attend them
with Reverence and Attention ; for both
Prayers and Preaching are appointed as
means to perfect us in the Love of God,
and in Obedience to his Will ; and both
are good so far as they promote that End ;
and if they do not, they are both the Sa-
ifice of Fools ; for whoever cometh to
God, must believe that he is, and that is
more than saying, I believe ; and that he is
the Rewarder of them who diligently seek
him ; and one Quarter or Half an Hour im-
ployed in Prayer, with a Mind and Heart
rightly prepared, shall be both more effe-
ctual to our real Sanctification, as well as
more

more acceptable to God, who searches and requires the Heart, than the many Hours of such, as for want of a well informed Understanding, or right Disposition of their Will and Affections, find almost a little Pleasure as Profit by their Devotions; but go on many Years in a dead Formality or ignorant Superstition, and are apt both to value themselves, and judge of the Virtue and Piety of all others, by the Zeal and scrupulous Niceness they shew in the constant Attendance they give at all the Hours of the publick Prayers, tho' it produce no other Virtue or Perfection suitable to such extraordinary external Devotion.

A Thanksgiving for the Lord's-Day.

“ BLESSED and glorious Lord God
 “ B the Creator, and Preserver, and
 “ Goverour of all Things, my Saviour
 “ and Deliverer, and continual Benefactor
 “ I acknowledge, I admire, I adore the
 “ infinite Excellencies and Perfections
 “ and let all the Creatures in Heaven and
 “ Earth say *Amen*. Blessed and hallow-
 “ ed be thy holy Name for all thy Mer-
 “ cies over all thy Works, in particula-
 “ to the Children of Men; to the Chris-
 “ tian Church by the Gospel Revelation
 “ and Covenant; to this Church and Na-
 “ tion for its Light and Liberty, its Pro-
 “ perity and Defence; for all good Ma-
 “ gistrates and Ministers in Church and
 “ State, from the highest to the lowest.”

for all the Mercies vouchased to any pious Man or Woman ; for the Success of any good Undertaking ; for the Prosperity of the Good, and the Deliverance of the Afflicted ; for all thy Blessings to my Friends, Relations, Enemies ; more especially I render Thanks to Thee, my most gracious God, for innumerable Favours conferred upon me thy poor Creature, and most unworthy ; for my Being, for my Reason, and for all other Endowments and Faculties of Soul and Body ; for thy continual Care and watchful Providence over me, from the Beginning of my Life, and through the whole Course of it ; for all the happy Circumstances of my Birth and Education ; for the pious Care of my dear Parents, and of all others who had the Charge of me in my tender Years ; for thy unwearyed Patience towards me after so many and so great Provocations ; and for thy merciful and wonderful Preservation of me from innumerable Dangers, to which I have been exposed all my Life. I will still hope in thy Goodness, O Lord, who hast been my Trust from my Youth ; by Thee have I been holden up from the Womb, my Praise shall be continually of Thee. Above all, I adore thy tender Mercy and Compassion to me, and all Mankind, in sending thy only Son into the World to redeem us from Sin and Misery, and by suffering in our

Q

“ Nature,

" Nature, and dying in our Stead, to pur
 " chase for us eternal Life. I bless The
 " for the Light of the glorious Gospel
 " for the Knowledge and Sense of m
 " Duty towards Thee; for delivering me
 " from Temptations too hard for me
 " and supporting me under many; Sup
 " the Direction, and Assistance, and Co
 " forts of thy holy Spirit; for restrai
 " ing me by thy Grace, and reclaimi
 " me from the Ways of Sin and Vanit
 " and for all the gracious Communic
 " ons of thy Goodness, whereby Th
 " hast inclined my Heart to love a UT
 " fear Thee, and enabled me in any M
 " sure to do thy Will.

" For these, and all other thy Bless
 " and Favours to me and to all thy C
 " tures, which are more than can be n
 " bred, I render unto Thee, most gr
 " ous God, all possible Praise and Tha
 " by Jesus Christ my blessed Lord
 " Saviour. Amen.

C H A P. IV.

*Some Advices and Devotions relating
to the Holy Sacrament of the Lord's-
Supper, the better to dispose you to a
frequent and devout Attendance on that
Part of the Christian Worship, if you
live in a Place that affords you that
Consolation and Advantage.*

UT when I suppose and allow of frequent Communions, I take it for granted you are duly instructed in the Obligations that attend it, and live in a good degree suitable to them.

so explain my self a little more fully ;
That you are Competently instructed
all the essential Parts of the Christian
religion, and the Christian Covenant.

That you have been confirmed, or if
Want of Opportunity that has been
omitted, yet you have done all on your
part that answers the End and Design of
the Institution ; that is, that what was
promised at your Baptism, you have made
your own Act, by a free and rational
choice, and are, on mature Deliberation,
truly willing to take upon you Christ's
Yoke, to submit to, and obey all the
laws of his Kingdom and Government ;
resign your self to do or suffer what-

Q 2

ever

ever God commands or inflicts, and place your whole Confidence in his Mercy and Protection ; so that if you were now in an unbaptized State, you would willingly be made a Disciple of Christ by Baptism, on the Conditions the Scripture have proposed : For if you find not Disposition in you, you are not fit for Confirmation, or the Communion ; it being Will and hearty Consent that seals the Covenant, and not the outward Form of Baptism : If afterwards the Will withdraw the Consent, and secretly wished you was not so engaged, in such a Case Baptism shall only aggravate the Guilt and Punishment of the nominal Christian ; therefore be sure to make this Examination seriously.

1st, If you find your self truly willing (for till you are so, you had better defer your Confirmation or Communion) to renounce the Devil and all his Works, Pomp and Vanity of this wicked World, all the sinful Desires of the Flesh ; and consider if you rightly understand what is meant by these Renunciations.

2dly, Consider if you are truly resolved to endeavour after a full and impartial Obedience to God's revealed Will and Commandments ; that is, sincerely purifying and endeavouring, so far as you know, to avoid all that is forbid, and to do that is commanded by God's Word.

And, 3dly, that you believe the holy
Scriptures, and what is in them revealed
God, of his Nature, Will, Promises, and
Wreatnings, &c.

In short, that you receive the Word
of God, that is, the Books of the Old
and New Testament, as a divine Reveala-
tion, and consequently the Standard of
Divine Truths, the Rule of your Faith,
and Director of your Life and Manners,
submitting your Understanding and Will
to its plain Decisions, with respect both
to your Opinions in Points of Doctrine,
or Practice and Worship, and taking it as
the Rule of your Obedience, and truest
standard of all moral Virtues.

When you have proceeded thus far, and
you have a competent Knowledge of
the Christian Religion and the Duties it
requires of you, then go on,

Secondly, To examine how you have
acted since you came to the Exercise For more
particular
Directions
on this
Head, I
refer you
to the
Chapter of
Humilia-
tion, pag,
148.
of your Reason and Free-will; how far
you have kept or broke the Vows of your
Baptism; have confessed and lamented the
Errors and Sins of your Childhood and
youth; what Sorrow and Contrition you
have had in Proportion to your Offences.
As a Means to the doing this seriously

solemnly renewed your baptismal Vow
 And if you are not yet Confirmed, let the
 Preparation be ended with a serious Con-
 firmation, if an Opportunity is offered
 for no considerate Person can approve the
 Confirmation of Children, which quite
 destroys the End and Benefit of that Insti-
 tution, which supposes the Person confirm-
 ed arrived at a competent Understanding
 of what they take on themselves to
 perform; and that they are fit to be ad-
 mitted to all the Privileges of a Christian
 as Opportunity presents.

By large Portions of Time, I mean, that
 for some Weeks before your first Com-
 munion, you employ an Hour every Day
 (or as much Time as your necessary Affairs
 will permit) in Reading proper Books
 of Instruction, and in a careful and exact going
 thro' the forementioned Examination,
 that so the Judgment you make of your-
 self may be solid and impartial.

That during that Time, you keep two
 or three Fasting Days, at some Distance
 from one another; and that you live
 much retired as your Circumstances will
 allow; at least be very careful to keep
 your Mind in a calm, recollect ed Frame,
 avoiding needless Recreations and Conver-
 sation, being more frequent than ordinary
 in the Exercises of Devotion, and
 Reading the holy Scriptures; and from
 the Observations you make from the
 forming good Purposes, and consider
 what are the properst Means to make
 them effectual.

When you have thus conscientiously and
carefully gone through a solemn and con-
siderate Examination and Preparation, con-
tinue to hold regular and frequent Commu-
nion with the Church to which you belong,
established Rules and Laws, and avoid all
medeis Separation, which is never lawful,
when the Church practises and imposes
ings contrary to the Rules of God's Word.
But when I recommend this, I take for
anted, that you remain faithful to your
solutions and Endeavours of living suit-
le to your Christian Profession, repen-
ting of, and striving against those Infirmi-
ties which your Temper, manner of Life,
former ill Habits, make you most apt
to be surprised by; still reaching after,
and longing to attain to greater Perfecti-
on, being desirous not only to conquer your
Habits, but every Tendency to what
Evil, and to encrease in the Love of
good and Zeal of good Works.

For if after your solemn Resolutions,
you fall into a deliberate and wilful State
of Sin, especially if the Repetition of Sins
leads towards Habits, and brings Scandal
to your Profession; in such Cases your
Penitence must be more solemn and par-
ticular, and nothing must be thought suf-
ficient short of Amendment, which im-
plies Restitution, where the Nature of the
Injury, and the Ability of the Injurious,
admit of that Satisfaction, not only of
goods, but of Truth, if you have imposed
any by a Lie, or if any one has suffered

in their Reputation by your Calumnies,
has been seduced into any Kind of Error
in Matters of Opinion, or Matters of Fact,
by your wilful Falshood and Prevarica-
tions: For since we can hardly cheat a
Body of any Thing so valuable as Truth,
I see not why all such as have by Writing
or other Ways, imposed Falshood on o-
or more, should not be obliged in Con-
science to do all they can to repair the
Injury they have done their Neighbo-
and endeavour that the Satisfaction may
extend as far as the Mischief.

But for as much as in such Cases, men
are apt to misjudge for themselves, and
run into the Extreams of Indulgence and
Scrupulosity; 'tis safest, and will affi-
more Quiet to your Conscience, to follow
the Advice of some prudent and pi-
Minister, to whom is committed the Work
of Reconciliation, both in the Manner
the Measure of Restitution and Satisfaction,
and in the Sincerity of your Repentance;
as also, how long you should abstain from
the Communion, and what other Acts
Repentance are fit to be practised in
der to the Trial of your Sincerity, t
so when you are re-admitted to partake
the great Peace-Offering, it may be with
Comfort, and humble Belief that you
are in a reconciled and justified State.

By the Neglect of this, many grow
to a State of hardened Presumption on so
cold general Sorrow for past Sins,
weak Purposes of Amendment, which
seld

dom effectual; or else fall into terrible
Complexities of Mind, which sometime
end in Melancholy and Despair.

The best habitual Preparation, is a holy
Life; the best Disposition of Mind, is Hu-
mility, Love, and a sincere Heart, with
ardent Desires not only to have the Pu-
nishment of your Sins remitted, but to be
delivered from the Power, and cleansed
from the Pollution of them, with a steady
resolution of yielding universal Obedience
to all God's Commands; and so far as pro-
perly imitable, following the Example of
Christ; keeping your Will in an entire
Submission to God, both in doing or suf-
fering, so far as he has revealed his Will
in his Word, or by his Providence, and
from a Sense of your Weakness and De-
pendency; praying earnestly that he will
work in you both to will, and to do his
good Pleasure; that he will rule and de-
pend you, as your King; teach you by his
Word and Spirit, as your Prophet; and
live you by the Merit of his Suffering and
Intercession, as your great High-Priest and
Sacrifice.

These, and such like, are suitable Dis-
positions for the worthy keeping this
holy Feast, coming in a Spirit of Obedi-
ence to that Command, *This do in Re-
membrance of me: To shew forth Christ's
Death till he comes;* and not from a Pre-
sumption of any Merit, or Self-Excellen-
cy, but with a Sense of your own Wants,
and Faith and Hope in God's Mercy,
which

which will kindle in your Heart divine Charity, or the Love of God, both with respect to his essential Perfections, and his free Bounty to us, to whom we owe our Being, and consequently all that we are or have, to whom we must return all the Glory for ever. *Amen.*

But tho' the habitual Course of a holy Life, and a right Temper of Mind, is the best and safest Preparation, without which all other is of no Value; yet the actual is not to be generally and wilfully neglected. What I call actual Preparation consists in,

1. Examination of what has past since your last Communion, what Faults have been committed or reformed, what Duties neglected or improved.

2. Some more than ordinary Retirement for Reading, Meditation, and Prayer.

3. More liberal Alms, and seeking the Opportunities for good Works.

But tho' I generally recommend this, yet as to the degree of it, I would not be understood to encourage a scrupulous Niceness, but only a pious Readiness to Devotion and good Works, as Time and Opportunity admit; for whoever is constant in the daily Examination of themselves in order to rectify what is found amiss or defective, will have much less to do before a Communion-Day; by which Means their Exercises of Love and Praise will be the more vigorous and delightful; for generally the great Backwardness many have

ive in approaching this holy Solemnity, arises from their Unwillingness to look to their Hearts and Lives, after long Neglects of Examination, and their Fears of finding much to amend, and their thinking themselves obliged to greater Care in their Conversation than what the comprehension Tyes of their Christianity oblige them to. Another Cause of the long Omission of this Part of Christian Worship, is, the tying themselves to such an extraordinary Length in their Forms of Devotion, which are more than the Weakness of their Love to holy Exercises can go through with Attention and Pleasure: This makes the customary Returns of this Solemnity unwelcome to many, who profess to be religious, yet perform its Obligations more like a Task and Burden, than a Delight and Privilege.

Nor could I well understand why so much Retirement and Strictness is by many thought necessary before the Sacrament, and so little after, except they think the worthy Receiving consists principally in an artificial raising of the Affections, and fruitless Desires of Religion; and then, as soon as that Part is over, and the Scene shut, they think themselves no more obliged to wear those uneasie Habits of Piety and Sobriety, till by some Means solemn Occasion they are called on again to repeat the same Performance.

Tho' even for this End of exciting a sensible Devotion, we may, by oppressing our

our Spirits with an excessive Number of Forms, put out the Fire, instead of raising Flame, which is never pure and perfect but when it comes from Love, and with the full and sincere Consent of the Will and of the Understanding.

• Or it may be in some the Effects of dangerous Superstition, not enough reflected on; implying, that after Confession and Absolution, and a supposed Pardon by this Seal of the Sacrament, all our Debts are remitted, and that we may begin a new Account; but this is very ungrateful, were it true, with respect to God, as it is very foolish in respect to our selves, to take so much Pains to get a Pardon, and to be after that so careless in performing the Conditions and preventing the Forfeiture, and so relapsing into as bad and worse Condition than before.

Some Scriptures relating to the Holy Sacrament, and the preceeding Qualifications of Faith, Repentance, and Charity, &c.

1 Cor. 11. **F**OR I have received of the Lord that
23. which I also delivered unto you, that the
Lord Jesus, the same Night he was betrayed
took Bread;

Ver. 24. And when he had given Thanks, he brake
it, and said, Take eat, this is my Body which
is broken for you, This do in Remembrance
of me.

Afia

After the same Manner also he took the Cup, 1 Cor. 11.
when he had supped, saying, This Cup is the 25.
New Testament in my Blood: This do ye, as
oft as ye drink it, in Remembrance of me:

For as oft as ye eat this Bread, and drink Ver. 26.
this Cup, ye do shew the Lord's Death till he
come.

And upon the first Day of the Week, when Acts 20.
the Disciples came together to break Bread, 7.
Paul preached unto them.

And they continued stedfast in the Apostle's 2. 42.
Doctrine and Fellowship, in breaking Bread,
and in Prayer.

Of Self-Examination.

BE ready always to give an Answer to 1 Pet. 3.
Every Man that taketh you a Reason of 15.
the Hope that is in you, with Meekness and
Fear.

Examine your selves whether ye be in the 2 Cor. 13.
Faith: Prove your own selves. Know ye not 5.
your own selves, that Jesus Christ is in you,
except ye be Reprobates.

But let a Man examine himself, and so 1 Cor. 11.
let him eat of that Bread and drink of that 28.
Cup:

For he that eateth or drinketh unworthi- Ver. 29.
ly, eateth and drinketh Damnation to himself,
not discerning the Lord's Body.

For if we would judge our selves, we should Ver. 31.
not be judged.

I thought on my Ways, and turned my Feet Psal. 119.
into thy Testimonies. 59.

O how

Psal. 119. O how I love thy Law, it is my Meditati-
77. on all the Day?

Mine Eyes prevent the Night-Watches, that
I might meditate in thy Word.

Joh. 1. 8. This Book of the Law shall not depart out
of thy Mouth, but thou shalt meditate therein
Day and Night, that thou mayest observe to
do according to all that is written therein:
for then thou shalt make thy Ways prosperou-
and then thou shalt have good Success.

2 Tim. 3. But evil Men and Seducers shall wax worse
13. and worse, deceiving, and being deceived.

Ver. 14. But continue thou in the Things which thou
hast learned, and hast been assured of, know-
ing of whom thou hast learned them:

Ver. 15. And that from a Child thou hast known the
Holy Scriptures, which are able to make thee
wise unto Salvation, through Faith which is in
Christ Jesus.

Ver. 16. All Scripture is given by Inspiration of God,
and is profitable for Doctrine, for Reproof, for
Correction, for Instruction in Righteousness.

That the Man of God may be perfect,
throughly furnished unto all good Works.

2 Tim. 4. Meditate upon these Things, give thy self
15. wholly to them, that thy profiting may appear
to all.

2 Pet. 1. Give Diligence to make your Calling and
10. Election sure.

Of the Benefits of the New Covenant,
and the Conditions required.

FAI TH in God's Promise through
Christ.

And as in Adam all die, so in Christ ^{1 Cor. 15.}

^{22.}

For God so loved the World, that he gave Joh. 3. 16.
is only begotten Son, that whosoever believeth
in him should not perish, but have everlasting
life.

For God sent not his Son into the World, Ver. 17.
condemn the World, but that the World thro'
him might be saved.

To him give all the Prophets Witness, that Acts. 10.
is in bro' his Name, whosoever believeth in him, 43.
shall receive Remission of Sins.

Neither is there Salvation in any other. --4. 12.

There is one God, and one Mediator between 1 Tim. 2.
God and Man, the Man Christ Jesus. 5.

He is able to save them to the uttermost Heb. 7.
that come unto God by him. 25.

Jesus saith unto him, I am the Way, the Joh. 14. 6.
Truth, and the Life; no Man cometh unto
the Father but by me.

And this is Life Eternal, that they may --17. 3.
now Thee, the only true God, and Jesus
Christ whom Thou hast sent.

For other Foundation can no Man lay than 1 Cor. 3.
that is laid, which is Jesus Christ. 11.

Of

Of Repentance, and Resolutions of Obedience.

1 Joh. 2. **I**F any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.

Ver. 2. And he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.

Acts 5. **H**im has God exalted with his own Right hand to be a Prince and a Saviour, and give Repentance unto Israel and Forgiveness of Sins.

1 Joh. 1. **I**f we say that we have no Sin, we deceive our selves, and the Truth is not in us.

Ver. 9. **I**f we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.

Acts 3. 9. Repent ye therefore, and be converted, that your Sins may be blotted out, when the Time of refreshing shall come from the Presence of the Lord.

Isa. 55. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.

Ezek. 18. If the Wicked will turn from all his Sins, that he hath committed, and keep all my Statutes, to do that which is lawful and right, he shall surely live, he shall not die,

Ver. 22. All his Transgressions that he hath committed shall not be mentioned unto him.

Who so keepeth his Word, in him verily is Joh. 2.

Love of God perfected: Hereby know we 5.

we are in him.

Herein is my Father glorified, that ye bear Joh. 15.

much Fruit, so shall ye be my Disciples. 18.

Thankfulness for the Death of Christ.

But Thanks be to God, which giveth us the 1 Cor. 15.

Victory through our Lord Jesus Christ. 57.

But God commendeth his Love towards us, Rom. 5. 8.

that while we were yet Sinners, Christ died

for us.

For if when we were Enemies, we were re- Ver. 10.

conciled to God by the Death of his Son, much

more being reconciled, we shall be saved by

Life.

What shall I render unto God for all his Psal. 116.

benefits towards me ? 12.

I will take the Cup of Salvation, and call Ver. 13.

the Name of the Lord.

Christian Charity one towards another in order to a worthy Communion.

If there be among you a poor Man of one Deut. 15.

of thy Brethren, thou shalt not harden thy 7.

Heart nor shut thy Hand from thy poor Bro-

ther.

Thou shalt surely give him, and thy Heart Ver. 10.

shall not be grieved when thou givest unto him ;

because that for this Thing the Lord thy God

bless thee in all thy Works.

R

As

Gal. 6.10. As we have Opportunity, let us do Good to all Men, especially to those who are of the Household of Faith.

Eph. 4. 32. Be ye kind one to another, and tender-hearted, forgiving one another, even as Our Lord Jesus Christ's Sake has forgiven you.

Mat. 9. 14. For if ye forgive Men their Trespasses, your heavenly Father will also forgive you.

Ver. 15. But if ye forgive not Men their Trespasses, neither will your heavenly Father forgive your Trespasses.

1 Cor. 16. 2. Upon the first Day of the Week, let every one of you lay by him in Store, as God prospered him.

If you have Opportunity and Leisure, end your Examinations on Friday or Saturday, that you may have time on the Lord's Day Morning for more exalted Acts of Devotion, as Adoration, Praise, Contrition, Love; and be sure to rise as early as your Health will permit; and after your usual Devotion, read or meditate on Subjects suitable to the approaching Solemnity: particularly careful to keep your Affection and Passions still and composed, and your Mind in a meek, humble, and recollective Frame; avoid all Disputes and Business, worldly Thoughts and Discourse, deferring them to another Season, except immediate unforeseen Accident requires Dispatch, then submit, and do what Necessity at that Time makes the more reasonable Duty; but endeavour to preserve the same calm Disposition of Mind, looking

looking on such Interruptions as the Marks
of your present Servitude and State of La-
bour in God's Vineyard, being content to
be a Hewer of Wood and Drawer of
Water for the Temple, if God does not
think fit to promote you to wait at his
Altar, longing for that happy State when,
your Servitude being accomplished, you
shall be taken into the Liberty of Chil-
dren in your Father's House, the New
Jerusalem, and keep an eternal Sabbath of
Joy and Peace.

During the Administration of the Holy
Sacrament, endeavour to keep up a fix'd
Attention and Composedness of Mind, si-
lently joining in the Prayers, and making
suitable Applications to your self; but a-
void all artificial Force to move the Pas-
tions to your self, or to repeat or excite
desires that come not from a full Consent
as you will your Will: for whatever arises not
from the Heart, is a dead Sacrifice, unac-
ceptable to God, tho' we may deceive our
selves or the World by it.

The following Particulars, or some of them,
and yearly, as Time and your Devotion invites,
employ your Thoughts either in your Clo-
se Business in the Morning of your Communion,
or, depending at the holy Table during the Inter-
missions of the Administration.

Humbly confess your Unworthiness
what the divine Presence and Favour. Beg
more pardon for your past defective Commu-
nions and broken Vows; the Imperfecti-
on of your Knowledge; the Weakness of
look

your Faith ; the Partiality of your Repentance ; the Narrowness of your Charity ; the Coldness of your Thanksgiving. Reflect on your remaining Corruptions, those Infirmities that are most customary, and you are aptest to fall into, either by omitting what you are convinced is your Duty to do, or committing what you ought not to do, and have resolved against.

Such Thoughts seriously applied, so as penetrate the Heart, and make you sensibly feel the most secret Wounds of Sin, will produce true Contrition and Humility. But if you only carelessly and in a customary Manner, run over your Sins in your Memory, with a forced Dislike of them, and a Notion that all are Sinners, and therefore little Shame or Sorrow is needful for what is so natural ; it will only harden you in your Sins, and neither bring forth that godly Sorrow that worketh Repentance, nor strengthen your Endeavours of future Reformation.

2. Consider the Evil and Malignity of Sin in this Representation and Memory of Christ's Sufferings, by which God, in amazing a Manifestation of his Wisdom and Mercy, Justice and Purity, declared to us his Love to his Creatures, and abominated of Sin, and its inherent Opposites to his Holiness and our Happiness.

To destroy Sin in the Power of it, was one great End and Design of Christ's Appearance in the Flesh ; that his Life

Doct

Doctrine might be our Rule, and his Death
and Passion our Propitiation ; and yet how
upidly averse are many who are called
by his Name, to part with those Sins
which he came to destroy, and which will
abide in Death, as their proper Wages, if
contested in ?

3. Exercise Faith and Confidence in
God's Mercy, as manifested from his Es-
tance, and the eternal Perfection of his
Nature ; for to doubt of the Goodness of
God, is as impious as to doubt of his Be-
ing ; since it is not more evident that
there is a God, than it is that He is and
must needs be perfect in Goodness and
Mercy.

Exts proving the Goodness of the Di-
vine Nature.

HERE is none Good but One, that is Mat. 19.
God.

Thou art Good, and doest Good. Pf. 119.

*The Lord is loving unto every Man, and *Pf. 145.
Mercy is over all his Works. 9.

He giveth to all Men liberally, and up- Jam. 1.
taideth not. 5.

He maketh his Sun to rise on the Evil, and Mat. 5.
the Good.

O how great is thy Goodness which thou Psal. 31.
hast laid up for them that fear Thee ; which 19.
you hast wrought for them that trust in Thee,
before the Sons of Men.

Psal. 139.
4. *There is Mercy with Thee, therefore sha
thou be feared.*

Neh. 9.
17. *Thou art a God ready to pardon, gracie
and merciful, slow to Anger, and of great
Kindness.*

Exod. 34.
6. *And the Lord passed by before him, and
proclaimed the Lord God, merciful and gra-
cious, long-suffering, abundant in Goodness and
Truth.*

1 Joh. 4.
16. *And we have known and believed the Lo-
that God hath to us : God is Love, and
that dwelleth in Love, dwelleth in God, and
God in him.*

Luke 6.
36. *Be ye therefore merciful, for your heaven-
Father is merciful.*

Mic. 7.
18. *Who is a God like unto Thee, that pard-
eth Iniquity and passeth by the Remnant of
Heritage? He retaineth not his Anger for ever,
because he delighteth in Mercy.*

But for as much as the Belief of the Goodness of God's Nature, does not free the Minds of guilty Creatures from Fear and Doubts of themselves ; that is, how far they may have forfeited all Right to or how far God's perfect Justice and Severity may intercept Mercy from the Criminal ; therefore to strengthen your Faith in the divine Goodness, reflect on God's Promises, on the Nature of his Covenant in Christ, which holds forth Pardon for Sins and Reconciliation, sanctifying Grace and eternal Life ; and this being added to the natural Notion of God's Mercy, will remove all servile Fear, and secure Comfort and humble Assurance of all your

Faith and Repentance put themselves
thin the Conditions of the new Cove-
nt.

For I delivered unto you that which I also received, how that Christ died for our Sins, according to the Scriptures.

God was in Christ, reconciling the World to himself, not imputing their Trespasses unto them, and hath committed unto us the Word of Reconciliation.

For he hath made him to be a Sin-Offering Ver. 21. us, who knew no Sin, that we might be made the Righteousness of God in him.

In whom we have Redemption through his Blood, even the Forgiveness of Sins.

After he had offered one Sacrifice for Sins, Heb. 10. for ever sat down at the Right-hand of

For by one Offering, he has perfected for Ver. 14. them that are sanctified.

There is therefore now no Condemnation to Rom. 8. 1. them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

If ye live after the Flesh, ye shall die : but Ver. 13. ye, through the Spirit, do mortify the Deeds of the Body, ye shall live.

And they that are Christ's have crucified Gal. 5. 24. the Flesh with the Affections and Lusts.

For Sin shall not have the Dominion over Rom. 6. 14. : for ye are not under the Law, but under Grace.

And she shall bring forth a Son, and thou Mat. 1. 21. shalt call his Name Jesus : for he shall save his people from their Sins.

3 Tim. 1. This is a faithful Saying, and worthy of Acceptation, that Christ Jesus came into the World to save Sinners.

--2. 5. For there is one God, and one Mediator between God and Man, the Man Christ Jesus.

John. 3. That whosoever believeth in him should not perish, but have everlasting Life.

1 John. 2. And he is the Propitiation for our Sins, not for ours only, but for the Sins of the whole World.

-1. 12. As many as received him, to them gave Power to become the Sons of God, even to them who believe in his Name.

1 Pet. 3. For Christ also hath once suffered for us all, the Just for the Unjust, that he might bring us to God.

2 Cor. 7. Having therefore these Promises, dearly loved, let us cleanse our selves from all uncleanness of Flesh and Spirit, perfecting Holiness in the Fear of God.

From some of these Texts, or the like, you may draw Exercises of Faith on the Perfection and All-Sufficiency of Christ's Sacrifice and Intercession to reconcile you to God, and to quiet those Doubts which may arise from the uncertain Conception you may have of what is due to the Divine Justice, and the Purity of God's Nature, and as he is the Governour of Creatures.

For in the holy Scriptures he has plainly revealed on what Condition he will pardon and save Sinners, that no man mistake but from an indulged Ignorance.

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ld
ince, or the Disorder of a melancholy Constitution ; so that all that remains
in your Part, is to know your own Sincerity and Right to the Promises; for God
is faithful, and there is no Unrighteousness
him.

If you have more Time, you may review the Conditions of the Covenant you made on your Part at your Baptism and Confirmation; observe how you keep them, repeat your hearty Consent to them, and pray for divine Assistance, and be assured, if your Repentance is sincere, and your Faith works by Love, and inclines you to cheerful and willing Obedience to God's holy Law, God will be faithful to his Promises, in granting Pardon, Grace and Glory ; and I can't give you a better Test to prove your Sincerity by, than the finding your Heart as earnest in the begging Grace and Sanctification, as Pardon and Freedom from Punishment.

I. When the Bishop or Pastor approaches with the holy Symbols, pray for God's special Presence and Benediction to his own Ordinance, for Grace to receive them worthily ; and that you may be Partaker not only of the outward Signs of Bread and Wine, but of the inward Spiritual Grace, signified and sealed by them: Even all the Benefits of the new Covenant purchased by Christ's Death, and confirmed by his Resurrection, as the only Mediator between God and Man.

2. Bleſſ

2. Bless God for these inestimable Gifts and offer to Him the Merit of that great Sacrifice for your self and all the World to obtain all that is needful for you.

3. After you have received, pray for the divine Assistance to perfect in you the spiritual Life, to enlighten your Understanding, and sanctify your Heart; to add what christian and moral Virtue you want and perfect those already begun; in particular mention those you find most defective; as also pray for Strength against such Temptations by which you perceive you are easiest overcome. This is a Time of Mercy, so make all your Complaints to a reconciled Father, desiring that the Power of Christ's Death may destroy all Sins in you, that you may be what God will approve, whatever best pleases Him.

Go on to return Thanks for the many Mercies you enjoy; especially such as an spiritual; the Conquest of any Sin, or Improvement in any Virtue; also for the Honour, Benefit and Comfort of all your past Communions, and all other Blessings to your self or others.

4. Desire the Union of your Prayer with all true Christians, especially all such who duly celebrate this divine Institution for all Christian Assemblies; for all united to Christ, the only Head of his Church by Faith, and to each others in Love praying that their Sincerity may be accepted, their Errors pardoned; and that all who truly love God may share in a

the Benefits of Christ's Sufferings and Obedience. Do not omit to make these general Intercessions for all Men, some part of your Sacramental Devotions, being more or less particular, as the publick State of the World or your own Countrey requires.

You may add also what is proper with respect to the Circumstances of your private Friends and Relations.

The Number of Communicants being very different in different Places and Times, you must dispose your Prayers and Meditations accordingly, enlarging on any of the foregoing Particulars, as the Time permits, and the Disposition of your Mind inclines.

If you use the Help of Books to regulate and furnish Matter for your Prayers, let them not be long continued Forms, which are often hurried over as a necessary Part of the Service, and breed Confusion and Disorder in the Mind; and such Forms being sometimes too long, sometimes too short, the Thoughts grow confused, or idle and wandering.

The Communion Service, of which almost every particular Expression is most excellent and well chosen, takes in all the necessary Parts of Devotion proper for the Communion; and for the Intervals that lie during the Collection for the Poor, Distribution of the Bread and Wine, &c. if your own Thoughts are not ready to furnish Matter for intent, affectionate,

etionate, and rational Meditations and Prayers, fit your self with such a Collection of proper Books as best suits your own Heart, and as you can join in with most Affection and Delight; and let these be rather a Collection of short Sentences and Ejaculations ranked under the several Heads of Adoration, Confession, Petition for Grace, Acts of Love, Resignation, Intercession, and giving of Thankes than long continued Forms, where sometimes may effect, others check your Devotion, as not suiting your Heart or agreeing with your Apprehensions; therefore collect what you like out of them, and leave the rest, casting your Prayers into small Divisions or Sentences, and stop a little at each Period, till you feel the Truth you repeat, that so your Heart may join with your Tongue; and where you find any one Thought or Particular affect you much, let your Mind freely inlarge, and stay upon it as long as that Warmth and your Attention lasts, and then go to the next, and be not concerned if you go not through all the Parts of your prescribed Devotion which may either be supplied at Home in your Closet, or, for those who are frequent Partakers of this most delightful Part of the Christian Worship, what omitted at one Time, may be taken another.

Thus by following the Motion of the Heart, and a due and humble Use of the Liberty of Spirit, your Communions will

more pleasant and profitable, and better answer all the Ends of true Devotion, promoting a spiritual and internal Life. Avoid intangling your Thoughts with unintelligible Definitions some Books give of this sacred Institution ; rest in the scripture Expressions, and read those books that are plainest and most practical : 'tis evident from the Scripture, that is on our Part a Commemoration or remembrance of the Death of Christ, and a Communication of the Benefits we receive thereby ; and on God's Part, a Seal of the New Covenant and of his Promises to all who perform the Conditions ; it is also a proper Season for Prayer and acts of Piety, and consequently the Exercise of many Graces, which is a Mean of their Increase and Growth. And as humane Authority has no Right to impose their Explanations as the Rule of your faith, so neither do you impose your Interpretations and Sense on others, but judge with Modesty and Humility for yourself, with Charity as to others, both as it respects their Opinions and Forms, or less frequently attending on this Ordinance ; provided still the Essentials are observed in a due Conformity to the first Institution, and that long Neglects are not indulged from bad or false Principles or Practices ; 'tis attaining the End, the Purifying the Heart and Life, that makes a good Christian, and not resting in the Means, how excellent soever. To conclude,

The

The outward Part, the Bread and Wine are visible, and may be determined of themselves, inward. Grace is spiritual, and only spiritually discerned; and the best Instructions for attaining this spiritual Knowledge are the holy Scriptures, Meditation, Prayer, and the Love of God.

Come home with an humble Cheerfulness, expressing good Will and Charity to all, as you have Opportunity, praying for Grace to live suitably to such Mercy, employing the remaining Part of the Day in religious Exercises, especially in Adoration of Faith, and Hope, and divine Charity.

It may be plainly enough gathered from holy Scripture, and is clear from the pure Writings of the primitive Church, that the Lord's-Supper was a frequent, if not a constant Part of publick Worship; at least of the more solemn Service of the Lord's-Day: Now were this Custom revived and generally expected, I fear, except Men could be made more inwardly holy and virtuous, it would have little more Effect than the other Parts of religious Worship; that is, in time turn into a mere Matter of Form, and Compliance with Custom; and Men would come as unprepared to the holy Table, as they do now to Prayers and Sermons; yet I can't see any Inconveniency, but think rather it might be of great Use and Improvement to devout Minds, to keep a spiritual Communion when the Opportunities for the sacramental ones are long wanting, or when you have

Will give any real Hindrance; or if out of Modesty, Humility, Scruple, or other reasonable Considerations, you abstain from Communicating at every Opportunity that presents.

If you approve this Advice, you may employ that Time you have on the Lord's-day Morning, in a spiritual Commemoration of Christ's Death, ordering your Meditations, Reading, and Devotions, suitably to those Subjects before-mentioned, making such Alterations as are proper.

This would not only be an Exercise agreeable to the Lord's-Day, but would dispose your Mind and prepare your Heart a more willing and affectionate, as well as more frequent Attendance on this Institution in publick.

It would remove your needless Fears, and teach you a more ready, intent, and profitable Manner of disposing and regularizing your Devotions, and how to make use of suitable Applications as are most agreeable to your own Circumstances.

In particular, this Advice is proper for young Persons, whose Frequency of Communicating had better grow by degrees, and be their own Choice and earnest Desire, than to run into it all at once, and as a latter of Form, to comply with the Examples or Inclinations of those they desire to please, or out of Vanity to be thought extraordinary.

For to do it on such Views, would rob you of the Benefit and Comfort of the holy

holy Sacrament, and lead them into most dangerous Hypocrisie, in the highest Act of religious Worship.

Besides, this Practice of frequent spiritual Communions, will keep your Mind in fit Preparation for unforeseen Communions with sick Persons, or in Churches where you come accidentally, where, no doubt, the sincere and devout Christian may communicate without Scruple, if inclined, and having no reasonable Hindrance. But I advise you by no Means to oblige your self as to make the omission a Fault; for that is the Instituting positive Duties where God has not commanded, and the making that sinful which he has left at Liberty.

When I all along encourage frequent Communions, if habitually prepared; by Preparation I mean nothing less than constant sincere Endeavour to do all you known Duties, and to avoid all wilful and known Sin, with an humble Desire to increase and perfect every Virtue; for you are not in this State, you cannot be worthy Receiver at all; but to be a frequent one, while you are not in it, will be a Scandal to the Christian Profession and an Offence and Stumbling to the Weak as well as an Aggravation of your own Sins.

Nor are the more preparatory Exercises to be always willingly neglected, when you intend before hand to communicate, and your necessary Affairs and the positive Duties

es of your Calling will allow Time for it; but in this be sure you judge honestly, and do not call those necessary Duties which are not; for if you neglect enlarging your Devotions out of a careless Spirit, or for want of Delight in religious Meditations, it is a sign of an unsincere, or of a carnal, world-Hart; for you must be diligent and faithful in the Service of God, tho' not pernicious or scrupulous.

To avoid which, and for the greater quiet of your Mind, and as a Method both safe and humble, I recommend the following of the Advice of your Pastor, or any other discreet and pious Guide or friend, that you are willing to speak freely to, both as to the Frequency of your communions, and the Method of Preparation; but whoever you advise with in this, in any like Cases, be sure they are Persons of innocent and unblameable Lives, and of competent Knowledge and true Discretion, without Affectation or Supererogation in their own Practice.

It is certain that no one Exercise does more help our Progress in Holiness, than the devout Performance of this Duty; which is a Motive sufficient to make us embrace all proper Opportunities of exercising those Gifts and Graces we have received, that we may be thought worthy to have an Encrease of them; for to those who use well what they have received, more be given.

The serious Consideration of heavenly Objects, and of our selves, naturally tends to the Improvement of our Minds, the Purifying our Hearts, and Quickning our Affections to spiritual Things; nor can the Comforts of this Life be more effectually provided for, than by a careful Endeavour to live in such a manner as cures our Hope of Reconciliation to God through Christ, and to be at Peace with our selves, by the Answer of a good Conscience, and as much as is possible, to live peaceably with all Men.

Nor would I have any one think, that a frequent Attendance on this Ordinary implies any Conceit of Perfection; but only a Sense of our Defects, and a Desire to reform them, and to be as perfect as can, by the faithful Use of those Means God has appointed, and to which he promised his Blessing.

You must, to your Prayers at this solemnity, add your Alms, according to your Ability; or if there is no Collection, a-part for some pious Use that Properly of Charity that is fit for you to give.

Example of the *Method of Devotion*
mentioned in the foregoing Chapter.

*An Act of Adoration proper to begin any
of your solemn Devotions with.*

I Adore Thee, O God the Father,
Original of Being, Lord and Creator
of all Things. I adore Thee, O God the Son, Saviour of Mankind, Prince
of Peace, Judge of the World. I adore Thee, O God the Holy Ghost, Giver of Light to the Understanding, Love to the Affections, the Sanctifier and Comforter of the Elect. I adore Thee, O Eternal Unity, One God blessed from everlasting to everlasting, most Powerful, Wise, and Good, most Just and True, One God blessed for evermore. Lord, I believe, help Thou my Unbelief, encrease my Faith, give me safe, humble and awful Thoughts of Thee, that Presumption and Searching into what is above my Capacity, betray me not into Infidelity. O let thy Word and Spirit be ever present with me, to preserve me from Error, till from seeing thro' a Glass darkly, I may come to know as I am known: If I err in conceiving of thy Majesty, (and who can think of thy infinitely perfect Nature

" without Error ?) I renounce those my
" unknown Errors ; for as Thou canst
" not be but what Thou art, so I would
" fain think of Thee as Thou art.

*I. Acts of Dependance, Humiliation, and
Contrition for past Sins.*

" **O** Lord, Thou art my Creator, and
" I am the Creature of thy Power.
" I was nothing without Thee, and since
" Thou hast made me something, by my
" Sins I have made my self lower than
" nothing, even justly liable to thy Wrath,
" and eternal Misery.

" O Lord, the Consideration of my
" Abuse of thy Mercies, and of the cor-
" rupting my Nature and Being, of my
" Ingratitude to Thee, by Breaking thy
" Laws, and Sinning against the Light of
" my own Mind, makes me hateful to
" my self, and how much more abominable
" must I appear before Thee.

" How many and how great are my
" Offences [Here name particular Sins] a-
" gainst Thee, my Neighbour, and my
" self, and that in Thought, Word, and
" Deed. And if my Commissions of Evil
" are many, [Here recollect the Omissions of
" doing what God enjoined.] my Omissions of
" Good, of what I ought to have done
" are innumerable. How many are my
" Sins of Ignorance, of Infirmitv, of In-
" consideration, besides my known and
" wilfu-

wilful Sins ? contrary to the Divine Rule of thy revealed Will in thy Word, and contrary to that Light and Direction which the clear Reasoning of my own Mind and Conscience offered, or would have offered, if carefully attended to,

" How often, after Conviction, have I resolved to labour more diligently in the Duties of my Christian Calling, but have not done it ? And how often have I repented and returned to my Duty, but gone on with so little Zeal and Industry as renders me, not only unworthy to be called thy Child, but thy Servant ?

" And for what have I offended my Lord and Father ? What were the Fruits of my Disobedience ? Either none, or only what were poisonous and destructive ; some painted Splendor they might have to attack and delude the outward Senses, but all within was Bitterness, all irregular and loathsome Deformity. Thus Sin yields no true Satisfaction while complied with, After-reflections are tormenting, and cover its Captive with Shame and Dishonour, and its Wages and necessary Consequences, without Repentance, ends in Death. O woe is me that I have sinned ! O who shall deliver me from this Body of Sin and Death ! From its defiling and shameful Guilt and Pollution ; from its tyrannical and enslaving Power and Dominion ; and from its just and

" natural Punishment, eternal Death ;
 " where the Worm dieth not ! A State of the
 " Misery, where all will be Self-Accusers and Self-Tormentors ; a State of the
 " Enmity, where all will be hating and hateful to each other ; where I shall be hateful to my self, to God, to Angels and Saints ; nay, to Devils and damned Spirits ; for no Love can dwell in those dismal Regions, where there is nothing but Sin and Evil.

" O miserable Condition ! Better never to have been, than so to lose my own Soul, tho' I was sure to gain the whole World ! And yet how small a Part what is called its good Things, compared to the Share of any single Person ? What a Nothing to mine ? And shall I make this Atom, this Mess of Pottage, this Burden of Earth, these childish Amusements, which end in Vanity and Vexation of Spirit ; shall I for the hazard my Hope of Heaven, venturing the Horrors of eternal Darkness ? Desperate Folly ! were there no more than the most remote Possibility that these Things are true.

" O my Soul Dost thou not fear to provoke Almighty Power ? Art thou not stronger than God ? Art thou not shamed to offend long-suffering Mercy ? Will he bear for ever ? To whom wilt thou fly in the Day of Calamity in the terrible Day of Death and Judgment ?

Deat Judgment, if he shuts against thee
the Door of his Mercy ?

" Lord, my Heart trembleth for fear
of Thee, and I am afraid of thy Judg-
ments.

" I have sinned, what shall I do unto
Thee, O Thou Preserver of Men ?

" I am not worthy Thou shouldest come
under my Roof.

" How often shall I offend, and Thou
forgive me ?

" O Lord, my Sins are numberless, yet
finite ; but thy Mercy is above mea-
sure abounding. Thou hast said, at what
time soever a Sinner repenteth, Thou
wilt have Mercy. But do not I abuse
this Mercy ? Shall I sin that Grace
may abound ? God forbid : Make me
ever to remember the Voice of my
great High Priest, Christ Jesus ;

" Sin no more, least a worse thing hap-
pen unto thee.

" O my Soul, neglect thy Duty no
longer, lest that Sentence be pro-
nounced, Give an Account of thy
Stewardship, for thou mayest be no
longer Steward ! This Night shall thy
Soul be required of Thee !

2. *Acts of Faith in Christ as your sacrifice to reconcile you to God, and free you from the Power and Punishment of your Sins.*

“ **B**UT, O Lord, if Thou shouldest extream to mark what is done miss, Who may abide it?

“ With Thee, O Lord, there is Mercy; therefore shalt Thou be feared.

“ Thou, O Lord, willest not the Death of a Sinner, but that he return and live. Thou hast said, Why will ye die? Death is the Consequence of our own Choice, not God's. For tho' in Adam all did yet in Christ shall all be made alive, made capable of Life immortal.

“ This is a faithful Saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners, even to save me, tho' the chief of Sinners.

“ For God so loved the World, that he gave his Work of his Creation, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.

“ Lord, I believe, help Thou my Unbelief: I believe this is he of whom Moses and the Prophets did speak, that he should be the Messiah and Saviour of the World.

“ Then

" There is no other Name under Heaven by which I hope for Salvation.

" I adore Thee, O blessed Saviour, God manifested in the Flesh to destroy the Works of the Devil. HOW SORRY

" O deliver me from his Power, and from the Deceitfulness of Sin.

" I have sinned, O be my Advocate, that Wrath come not upon me to the uttermost.

" O God, behold the full, perfect, and sufficient Sacrifice once offered, not for my Sins only, but for the Sins of the whole World.

" Even that beloved Son in whom thou art well pleased.

" Hearken to the Cry of his Blood, which speaks better things than the Blood of Abel.

" I trust and hope, that that Mercy that made me to be, that redeemed me when lost, and admitted me into Terms of a New Covenant of Grace and Repentance, will not cast me off for ever.

" O Lamb of God, that takest away the Sins of the World ; Grant me thy Peace.

" O Lamb of God, that takest away the Sins of the World ; Have Mercy upon me.

" O Thou Fountain of Life and Immortality, deliver me from this Body of Sin and Death.

:
Thou

“ Thou hast said, Call upon me in the
“ Day of Trouble, and I will deliver Thee,
“ and thou shalt glorifie me.

“ What Trouble so great as a Con-
“ science wounded by Sin ? What Deliv-
“ erance so desirable, as from the Chain-
“ of Sin and Death ?

“ But Thanks be to God who gives
“ us Victory through our Lord Je-
“ Christ.

*3. Acts of Thanksgiving for your Redem-
tion by Christ.*

“ **W**HAT shall I render unto Thee,
“ O Lord, for all thy Benefits ?
“ As I am thy Creature, made and
“ preserved by thy Power and Wisdom,
“ as I am a Christian, reconciled and
“ justified by thy Mercy ; and as I am,
“ trust in some degree, sanctified by the
“ holy Spirit.

“ I will take the Cup of Salvation, and
“ call on the Name of the Lord.

“ I will pay my Vows in the Presence
“ of all his People.

“ I will not be ashamed to profess my
“ Faith in Christ crucified.

“ I will own my Subjection to his Law,
“ and oblige my self to live suitably
“ to that Profession.

“ I will profess my self a Disciple
“ of Christ, and that I am self-condemned
“ who

when I willingly depart from his Precepts.

Acts claiming to the Benefits of the New Covenant, and renewing your Consent to it, and the Conditions of it.

O My God, since Thou hast given thy only Son to be a Propitiation for my Sins, I know Thou wilt with him freely give me all Things necessary for my Salvation; Pardon of Sins, and Strength to subdue them, Justification by the Blood of Christ, and the Aid of thy holy Spirit in order to a perfect Sanctification, to the enlightening my Mind, and the purifying my Heart. And finally, a Capacity for future Glory, that State of perfect Love and Happiness.

“ These are the glorious Benefits of the Covenant of Grace in Christ Jesus. O make me meet to be a Partaker of them.

“ But what doth the Lord thy God require of thee, that thou mayest be capable of these Mercies? Repentance from dead Works, and Faith in the Lord Jesus; to renounce the Devil and all his Works, the Pomps and Vanities of the World, the sinful Lust of the Flesh; to believe in God as he has revealed himself in his holy Word, and “ to

" to keep his Commandments ; to do justly, to love Mercy, and to walk humbly with thy God ; to love the Lord thy God with all thy Heart, Mind, Soul and Strength ; and to love thy Neighbour as thy self : For he that loveth not his Brother whom he hath seen, How can he love God whom he hath not seen ?
 " God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.
 " Hereby may I know my self, and a Men may know that I am, a true Disciple of Christ, if I love in Sincerity the Brethren, if I love God and keep his Commandments.
 " But if I say I love God, and hate my Brother, I am a Liar, and do not the Truth ; nay, I must love my Enemies, and do Good to them that hate me.
 " For if I do not forgive Men their Trespasses, neither will my heavenly Father forgive me my Trespasses.
 " These are the easie and reasonable Conditions of Mercy and Salvation, the necessary Dispositions for, and Confirmation of my being in truth a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.
 " I desire to renew and declare my Consent to this Covenant of my Baptism, and beg Grace to keep more perfectly the Conditions it enjoins : I doubt not thy Mercy and Faithfulness in confering

ring the Benefits promised : O keep me from all those presumptuous Sins that will render me incapable of those Benefits.

Immediately before Receiving.

" O Lord, in a Sense of my own Unworthiness, and in humble Obedience to thy Commands, I do this in Remembrance of what my Lord and Saviour has done and suffered, has purchased and procured for me. O Lord, may I presume to say, remember thy Servant also, intercede for the Pardon of my past Sins ; remember me when the Merit of thy all-sufficient Sacrifice is presented to the Father for a Propitiation for the Sins of the World. O remember me also, by sending the Holy Spirit to lead me into all saving Truth, to enlighten my Understanding, to purifie my Affections, and bring my Will to a perfect Obedience. O remember me in the Hour of Temptation, to deliver me out of it, or assist me to overcome it. Remember me in the Hour of Desolation and Sorrow, to be my Comfort, and give me Courage in the Day of Suffering ; remember me so as I may evermore remember whose Disciple I am, whose Laws I am sworn to ; and remember me at the Hour of Death, to take away its Sting, and give me Victory over Hell and the Grave ; and at the Day of Judgment, to acquit and pronounce the blessed Sentence of Admission into thy Kingdom of Glory.

5. *Acts of Thanksgiving after receiving
for the many Mercies commemora-
and sealed to the worthy Receiver.*

“ I Adore and worship Thee, O Lord
“ my Creator, and Redeemer, and Sanctifier,
“ my God, the sole Object of my Adoration,
“ my Trust, who only art to be loved and obeyed absolutely, and without Bounds or Limitations.

“ And now, Who is he, evil Spirit or
“ evil Man, that condemneth me?
“ I will make answer, It is Christ the
“ died, yea rather, that is risen from the
“ Dead, who is at the right Hand of God,
“ who ever liveth and maketh Intercession for us, who is able to save to the uttermost all such as come unto God through him.

“ Worthy is the Lamb that was slain
“ to receive Power, and Riches, and Wisdom,
“ and Strength, and Honour, and Glory, and Blessing.

“ Therefore Blessing, Honour, and Power
“ be to him that sitteth upon the Throne, and to the Lamb for ever and ever.

“ Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy hath begotten us again into a lively Hope, by the Resurrection of Christ Jesus from the Dead, to an Inheritance incorruptible and undefiled

“ and

and that fadeth not away, reserved in Heaven for us.

" O my gracious Master, these are the sacred Promises of the new Covenant in thy Blood; I believe them; I embrace them with Joy; I know Thou, Lord, changest not; that thy Mercy is over all thy Works; that Thou delightest in Mercy; and that Punishment is thy strange Work.

" O grant thy preventing Grace, that I render not my self uncapable of thy Mercy.

" I know there is no Condemnation to them that are in Christ Jesus; but it is only to such as walk not after the Flesh, but after the Spirit; for whoever has not the Spirit of Christ, can be none of his*. And the Fruits of the Spirit are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

* Here add Requests
for the Divine Assistance,
to make good your Resolutions,
particularly for
those Graces and Virtues
you are most defective in.

" O divine Spirit, so live in me, as to enable me to live and walk in the Practice of these and all other heavenly Virtues. O Lord, I ask not the extraordinary Gifts which may puff up with Vain-Glory, but those Graces and that Charity which edifieth, and promotes both my own and Neighbour's Perfection.

" O

“ O Lord, I have sworn, and am steadfastly purposed to keep thy righteous Judgments; to obey thy Laws, as revealed in thy Word; to keep the Covenant made at my Baptism, and often renewed at thy Altar.

“ O for the Merit of the great Sacrifice this Day commemorated, hold my Goings in thy Paths, that my Footsteps slip not.

“ O Lord, if I am sincere in my Devotions and Endeavours, I know that Grace is sufficient for me: I know I can do all things thro' Christ that strengthens me.

“ And that greater is that divine Power that is in the true Members of Christ than is in those evil Powers that are in the World; over which, I may be more than Conqueror, through Christ that loved me.

“ Not Tribulation nor Reproach, Persecution or Death, Principalities or Powers, the Love or Fear of any Creature no Pursuit of false Pleasures or Fear of real Suffering, shall, I trust, ever more separate me from the Love of God which is in Christ Jesus our Lord.

Acts of Intercession.

“ **A**ND now, O God, tho' I am not worthy to ask Mercy for myself much less to be an Intercessor for others yet since Thou hast not only permitted

“ but

" but commanded Prayer, and Intercession,
" and giving of Thanks, should be made
" for all Men.

" I, a poor Sinner, in Obedience to thy
Commands, and from a Spirit of Love
to all thy Creatures, presume to com-
mend them to thy Mercy ; and let not
the Lord be angry, If I know not how
to depart without a Blessing for them.

" O Thou who art the Creator of Man-
kind, cast not off those Creatures of thy
Power and Wisdom.

" O let that Goodness that giveth them
Being after its own Image, renew that
Image defaced by Sin and Satan.

" O let that Light that lightneth every
one that cometh into the World, so
shine forth, as to lead deluded Sinners
into the Paths of Life.

" Let not that heavenly Light of un-
corrupted Nature, those Faculties of
Reason and Freedom, be darkned by
the Doctrines of Devils, the evil Cu-
stoms of the World, or Love of the
Body ; but awaken it by thy Spirit
and by thy Providence, that it may
shine forth more and more, until it leads
them unto the perfect Day of Gospel
Revelation. While the *Gentiles* know
not the Law, O make them a Law un-
to themselves : Tho' they have no Co-
venant Relation to plead, yet grant they
may, as they are thy Creatures, find Ac-
ceptance, and give Thee Glory, and for
ever celebrate that perfect Goodneis

T

" which

“ which shall at the Conclusion of Time, be
“ universally manifested to have been over
“ all thy Works.

“ Now we see these things darkly, but
“ then all will be Brightness and Demon-
“ stration.

“ O Lord hasten the Time, when both
“ Jew and Gentile shall be brought under
“ the Obligations, and enjoy the Benefits
“ of the Christian Covenant.

“ O Thou who art the Hope of *Israel*
“ the Saviour thereof in Time of Trouble
“ remember thy Promises to *Abraham*
“ *Isaac*, and *Jacob*, and shew Mercy unto
“ *Israel*, as of old; soften their hard Heart
“ enlighten their blinded Minds, put an
“ End to the Miseries of their Wander-
“ ing.

“ O Lord, How long shall the Idolatry
“ Immorality, and Divisions of Christians
“ be an Offence and Stumbling to Us
“ believers? O when wilt Thou give the
“ Son the Heathen for his Inheritance
“ and the utmost Parts of the Earth for
“ his Possession?

“ Thy Promises, O Lord, are Yea and
“ Amen. O for the Elect's sake, hasten the
“ last and great Accomplishment: That
“ Tyranny and Idolatry may no more
“ pollute those who are called by the
“ sacred Name of Christians.

“ O when shall the Lives of Christians
“ and the Professors of Truth, be Brought
“ to the Unlearned and Unbelievers.
“ let Deceivers no longer cry, Lo here,

to there, are Christ's Disciples; but as
the Lightning that shineth forth from
the East even to the West, so may the
Truth shine forth in the purified Lives
and fervent Love of true Believers.

When shall all Men know who are
thy Disciples by their Love one to a-
other? Oh perfect Holiness more and
more in the Hearts of thy People;
unite them more and more one to ano-
ther in thy Truth, and the Bond of
Love and holy Conversation.

Break the Yoak of Oppression that
any of them groan under any where;
and suffer no longer ambitious Tyranny
and Superstition to enslave, by humane
Usurpations, those who are called to
Gospel Liberty.

Restrain also the Abuses of that Li-
berty, that it be not made by any the
occasion of Sin.

Support all that suffer for thy Truth
with Faith, Patience, and Perseverance,
and in thy due Time deliver them from
the Power and Malice of Satan and evil
Yea and then: For thy great Name's sake, cause
thy Truth to prevail against Error
and false Doctrine; advance and pro-
mote thy own pure Worship, and
throw down Idolatry and Superstition,
and the corrupt Inventions of Men,
wherever they obtain.

Make thy self known to all Nations,
and cause all Sorts and Degrees of Men
to understand, believe, and obey the

" everlasting Gospel of our blessed L
" and Saviour.

" Cause real Christianity, real Holin
" and Righteousnes, Justice, Temperan
" Purity, and Charity, to prevail whe
" ever Christ is owned as Lord; and
" buke the Spirit of Prophanenes,
" bauchery, Enmity to the Life and
" wer of true Religion, wherever
" prevail or bear Sway.

" Set up thy Kingdom in the He
" of Princes and Pastors, that they
" set it up in the World; that instead
" seeking their own Glory, and the In
" ding their Power, they may first
" thy Kingdom and its Righteous
" and be zealous for thy Glory, in
" posing Sin, and being a Terror to
" Doers, and a Praise to them tha
" Well.

" Be merciful to these Nations; pre
" us from foreign Mischief, and h
" bred Conspiracies; shew unto all
" of Persons what is amiss in them,
" has been done amiss by them, and
" a great Repenting and Reformi
" be found in the midst of us.

" Bless the Queen, give Her all s
" fying and faving Graces, divine
" dom, a Spirit of Discernment, to
" in Authority Men fitted for their
" ral Trusts and Callings.

" And in all Things make Her to
" and do what is really good for
" Na

Nations, and for thy People every where.

" That She may be not only a Mother to Her Subjects, but a Refuge, a Support, and a Deliverer to all that are oppress'd, or groan under spiritual or temporal Tyranny.

" Direct Her to wise and faithful Counsellors, just and upright Judges, and to influence all in Authority, that thy Laws may be obeyed, and Truth and Righteousness be the Glory of our Land.

" In a particular Manner, direct Her in the Appointing fit Persons to serve in the sacred Offices of Bishops and Pastors of the Church; such as may lay Hands suddenly on no Man, but commit what they have received to faithful Men, who shall be able to teach others also; Men fearing God and hating Covetousness, full of prudent Zeal for thy Glory and the Salvation of Souls; who out of a good Conversation, and pure and holy Life, may set forth thy Word in Meekness of Wisdom, feeding thy Flock, and taking the Over-sight of them willingly, not for filthy Lucre, out of a ready Mind; not as Lords over thy Heritage, but as Examples to the Flock. And, O Lord, I pray Thee, unite the Hearts and Labors of all true Pastors in the great Work of advancing thy Kingdom by the certain and indisputed Methods of Charity and Holiness.

“ Bless their Labours, that they be no
“ in vain, but effectual, to the Conversion
“ of many ; that when the chief Shepherd
“ shall appear, they may receive a Crown
“ that fadeth not away.

“ Be gracious, I humbly pray Thee, to
“ those Persons, Places, and Familles,
“ am bound to pray for, or who need
“ desire my Prayers ; suit thy Mercy
“ to their particular Cases, Condition
“ and Necessities, and especially bless them
“ with spiritual Blessings in Christ Jesus.
“ Pity, O Lord, I humbly pray Thee
“ the Children of Affliction : Rememb-
“ the Poor, the Sick, the Pained, the
“ Tempted, the Distempered in Mind
“ Body, those that are exercised with
“ the Loss of dear Relations, or Crossed
“ in their Relations, and vouchsafe them
“ such Direction, such Relief, Help, Sup-
“ port, and Comfort, as to thy infinite
“ Wisdom seemeth best for them.

“ Shew Mercy on all who have this
“ Day met together in thy Fear : Sanctify
“ our Mercies, supply our Wants,
“ fit us for our Trials, and help us all
“ to live, that when we die, our Souls
“ may go to the Souls of the Just made
“ perfect ; and our Bodies, at the last Day,
“ may have the Resurrection of the Just,
“ and be for ever with the Lord.

*Additional Prayers for the Clergy, to be
added on Days of Ordination.*

" O Thou, who art the Lord of the
" Vineyard, give a discerning Spirit
" to such who are intrusted to send La-
" bourers into thy Vineyard, that they e-
" ver bear in Mind the strict Account they
" must one Day give of the Souls com-
" mitted to their Charge ; and that every
" Sinner, who is not warned of the Evil
" of his Ways, his Blood shall be required
" at the Hands of the slothful and care-
" less Pastor.

" Let the sacred Canon be the Rule
" of their Examination, doing nothing by
" Partiality.

" O preserve thy Church from the
" prophane Intrusions of ungodly and
" unreasonable Men ; from the Pride of
" Novices, the vain Disputers, who mi-
" nister Questions rather than godly Edi-
" fying ; from the Unstable and Un-
" learned, who desire to be Teachers,
" yet know not thy Law, or the Things
" whereof they affirm.

" Bless, O Lord, these thy Servants,
" that as they are sent by the legal Au-
" thority of Men, and have the outward
" Call of Order, so send them out with
" thy divine Power as sent by Thee, ha-
" ving the true internal Call of thy holy
" Spirit, full of Zeal for thy Service,

T 4 " intending

“ intending more the Duties than the
“ Profits or Dignities of their Calling ;
“ that as they are separated, so they may
“ be sanctified and meet for the Offices
“ to which they are appointed.

“ Pity so great a Part of the World lost
“ in Sin and Ignorance, and endue the
“ Teachers of thy Law with Gifts ; but
“ if that is not needful, yet with Graces,
“ as at the Beginning ; that Christ’s King-
“ dom may be perfected and enlarged, and
“ all Power subdued unto his just Domi-
“ nion.

“ The Harvest is plenteous, but thy
“ faithful Labourers are few ; increase the
“ Number of the good Shepherds, that
“ all who undertake to feed the Flock
“ of Christ, may be guided and taught by
“ the holy Spirit of Christ, rightly to dis-
“ pence thy holy Word, that both them-
“ selves and those committed to their
“ Charge may grow in the Knowledge
“ and Love of God, and of our Lord Je-
“ sus Christ, that being themselves con-
“ verted they may strengthen their Bre-
“ thren, preach from their own Hearts
“ to the Hearts of their Hearers what
“ they have received and known, and be
“ in all Things Examples to the Flock.

“ And, O Thou God of Truth, manifest
“ thy Truth to all who sincerely seek
“ after it, and assist, with a mighty Power,
“ all who teach it faithfully, that it may
“ find effectual Entrance into every honest

“ Heart,

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t may
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Heart,

Heart, and put to Silence the Ignorance
of all ungodly Opposers.

“ O may the Wisdom of the Christian
Doctrine, be vindicated by the obedient
Lives of Christians, that Light and Love
may fill the World, and prepare for thy
glorious Kingdom of Truth and Peace.

*ome short Reflections and Ejaculations,
that may be used when the Communi-
cants are few.*

O Lord, I bring my firmest Resolu-
tions of a perpetual War against
all my Sins, to the Foot of thy Altar,
to the Foot of the Cross on which the
great and perfect Sacrifice was offered
once for all.

“ O let the Merit of that Sacrifice ob-
tain Pardon for all my past Transgres-
sions, and not only Pardon, but Strength
to destroy them, that they may no more
prevail to dishonour the holy Name by
which I am called, to defile my Soul, or
offend or ensnare my Neighbour.

“ O Lord, assist me so with thy Grace,
that I may not only destroy the Do-
minion of Sin, that it reign not, but its
very Being, that it live not in me.

“ Lord, I am not worthy to come to
this holy Feast, but I come as wanting
Pardon, wanting spiritual Strength, as
desirous of Sanctification as of Justifica-
tion and Salvation.

“ Is

" Is there any Sin I would not glad
 " part with? Is there any Grace or V
 " tue I would not gladly practise and gro
 " into Perfection? Is there any Sufferin
 " would not willingly undergo, if G
 " calls me to it, or may be glorified by i
 " Lord, thy Grace assisting, I find n
 " Heart dispos'd to answer to all this; the
 " is not any: Nothing I love more th
 " Thee, nothing I fear more than offend
 " ing Thee, nothing I think so grievo
 " as what separates me from thy Favou
 " Lord, I believe all thy Promis
 " that thy Power, Wisdom, and Goo
 " ness are perfect, and that nothing b
 " my own obstinate Self-will can restra
 " the blessed Influences of these thy A
 " tributes to my eternal Happiness.

" O my God! thy free Love and Bou
 " ty brought me into Being, gave me Li
 " and a Seed of Immortality: Can I dou
 " but this was an Effect of Love a
 " Mercy, that Thou willest my Hap
 " piness, and disposest all thy Providenc
 " to awaken the Faculties of my Soul,
 " order to that End, so far as is con
 " stent with the Freedom of my Natur
 " and that Order of Beings Thou we
 " pleased to place me in? Therefore I ca
 " not fear that any Thing but my own
 " wilful Choice, and my Withdrawal
 " from Thee, and Independency on The
 " can ever make me miserable.

" O God, I doubt not thy Bounty,
 " make me a Subject capable of Mercy:

" fear nothing but my self ; my self as
 " a Sinner, who have not lived suitably
 " to the Excellency of my Christian Pro-
 " fession, not valued or improved as I
 " ought, the greatest Honour, the great-
 " est Happiness, the greatest Privilege
 " and Glory on this side Heaven, to be a
 " Disciple of Christ, under the Govern-
 " ment of the most perfect Laws and
 " Law-giver, admitted to contend for the
 " most excellent Prize, an eternal State
 " of Glory and Happiness, which I may
 " certainly obtain through Grace, if I do
 " not lose it by my own wilful Faults.

" I most gladly renew the Covenant of
 " my Baptism, accept the Conditions of
 " it, and beg Strength to perform them.

" O my God, accept that full, perfect,
 " and all-sufficient Sacrifice offered by
 " thy beloved Son in whom Thou art
 " well pleased ; for his Sake, according to
 " thy gracious Promises, pardon all my
 " Offences, hear his all-powerful Interces-
 " sion for me, accept him as my Advo-
 " cate to obtain for me the Aids of thy
 " Holy Spirit ; the Comforter to abide
 " with me, to assist and guide me through-
 " out this howling Wilderness, the dan-
 " gerous Pilgrimage of Life, that I may
 " both believe and do according to thy
 " Will.

" Inlighten my Mind, purify my Heart,
 " correct, instruct, and comfort me, lead
 " me into Truth by the Reading thy holy
 " Word, that I may obey all Thou com-
 " mandest,

" mandest, and suffer cheerfully all Thou
" inflictst, live and die in Faith and Cha-
" rity to thy Glory, my Neighbour's E-
" dification, and my own eternal Salvati-
" on, through Jesus Christ my Saviour.

A shorter Meditation.

" **G**REAT and Eternal Lord, Foun-
" tain of Being, I thy poor Cre-
" ature, acknowledge my entire Depend-
" ance on Thee. I humbly adore and wor-
" ship Thee, as infinitely perfect, power-
" ful, wise, and abundant in Goodness and
" Truth. Thou art the Author, not only
" of my Being, but Well-being; the per-
" fect and eternal Object of my Love, the
" Accomplishment of my Hope.

" 'Tis my Privilege, the Perfection of
" my Nature, my highest Liberty, my
" most reasonable Service, to be subject to
" thy just Dominion, thy most righteous
" Laws and Government.

" O Lord, I offer my Soul and Body,
" my Will, my whole Self, as a Sacri-
" fice, a whole Burnt-offering to Thee,
" Father, Son, and holy Ghost, One God
" blessed for evermore. I acknowledge
" and adore the Word Incarnate, God
" manifested in the Flesh to destroy the
" Works of the Devil.

" O my divine Master, kill and cruci-
" fie, destroy utterly in me all that offends
" Thee.

“ O let the Example of thy holy Life
 “ be ever present for my Imitation ; thy
 “ Humility, thy unwearied Meekness,
 “ thy Contempt of the World, its Plea-
 “ sures, its Honours, thy going about
 “ doing Good, thy Compassion to the
 “ repenting Sinner, and thy Mercy to
 “ all who are in Misery : Thy patient suf-
 “ fering of Injuries, Reproach, Contempt,
 “ and at last Death it self, praying for
 “ thy Enemies.

“ O Thou, whose Life only is a perfect
 “ Pattern, and whose Doctrine only is a
 “ perfect Rule, enable me, and all who
 “ profess thy holy Name, so to obey the
 “ one and follow the other, that at the
 “ great Day of Account, we may hear
 “ that comfortable Sentence, Well done
 “ good and faithful Servants, enter into
 “ the Joy of your Lord.

A Meditation on St. Mathew, Chap. 22,

THOU shalt love the Lord thy God, with Ver. 37.
 all thy Heart, and with all thy Soul, and
 with all thy Mind.

This is the first and great Commandment. Ver. 38.
 And the Second is like unto it, Ver. 39.

Thou shalt love thy Neighbour as thy self. Ver. 40.
 On these two Commandments hang all the Law
 and the Prophets.

And needs there any Commandments
 for so self-evident a Duty, as loving the
 Author of our Being and our Happiness,
 of

of all that is excellent and lovely in the Creation.

But since it is an Obligation so plain from natural, as well as revealed Religion, How comes it to pass that so many professing a Submission to both, yet are destitute of this divine Principle?

The Reason is as evident as the Duty; many through a stupid Ignorance, and not exerting those Faculties by which they might discover a first Cause of all Things, know not God; and very many of those who profess to know or believe a God, yet discover not his Perfections, or their Dependance, for want of Reflection; they consider not the Manifestations He has made of Himself in His Works and Word, the Wonders of Creation and Providence, the Excellency of His Laws, the Glory of His Promises, the Terror of His Threatnings; by all which they should be led to know God, and that He is the Original and Root of Being, of Life, and Love; and that to love God, is to derive Life and Happiness from this Root; that Love or Dependance is the Tree of Life, the Gate of Paradise, the Seed that nourishes unto eternal Life, and maintains those Pleasures that last for evermore: That whosoever loves God aright, will be a living Branch, bearing Fruits of Love to themselves and others in their proper Seasons.

To be without this divine Love, and so separated from this Root of Life and Happiness, is the passing into the State of Misery and Death.

Enmity

Enmity to God is the great Depravation, the Fewel that feeds the Fire that unquenchable.

From this State of Enmity to God and his Goodness, follows Enmity to our selves and all the Creatures; for being separated from the Root, Essence, and only living fountain of Love and Happiness, 'tis impossible we can love our Selves, or others of God's Creatures, the Principle of Love being dead in us. O unnatural State! O dismal Fall of depending Creatures! this cannot but be the Essence of Misery and Despair.

" O Lord, save me, save thy deluded Creatures from whatever leads to those Chambers of Death.

" O excellent Virtue of divine Love, Thou Seed of Immortality, that brings forth every good Fruit, every Grace, every Virtue, by which we do in the truest Sense love our Selves and all the Creatures of God.

" Do I see Beauty and Excellency in thy Creatures? O let me by them be led to adore and love Thee the Creator.

" As the Creature has no Self-excellency, but receives all from Thee; so direct my Affections that they may never fix on the Creature but in those Degrees, and according to that Order appointed by Thee.

“ O my God, make me perfect in
 “ vine Charity, and that will perfect a
 “ other Graces in me.

“ He that loveth not, knoweth not God
 “ for God is Love.

Thus if you can enter into a clear View
 of these two Estates, of Love and Enmity
 to God ; or in plainer Words, of our
 Enmity to those Perfections which God
 has made our Duty to acquire, because
 they are necessary to our Happiness, you
 will plainly perceive a Chain of Misery
 in the one, and Blessedness in the other,
 of Beauty in the one, and Deformity in
 the other : So that Misery is not the ar-
 bitrary Punishment, but the inseparab-
 le Consequence of Enmity to God ; in which
 Depravation of Mind, is that Essence or
 Principle in which Sin and its particula-
 r Acts exist, and to which they adhere.

*Some Additional Meditations, which may
 be a Part of your Sacramental Dev-
 tions.*

“ O Blessed Saviour, Thou hast said
 “ Do this in Remembrance of me
 “ What? in the historical Remembrace-
 “ of thy Sufferings only ? O no: But in
 “ Remembrance of that wondrous Lov-
 “ e that cloathed Thee with humane Na-
 “ ture, that Thou mightest be our Ex-
 “ ample in thy holy Life, our Teach-
 “ er, our Cef-
 “ by tin
 “ Ho
 “ for
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 “ yet
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“ er and Prophet by thy holy Precepts ; our Priest, by thy Sacrifice and Intercession in Heaven for us ; and our King, by ruling and defending us, by instituting holy Laws : Where this Act of Homage and Obedience is commanded for a Remembrance, That tho' greater Love than this hath no Man, than that a Man lay down his Life for his Friend ; yet greater was the Love of the Son of God, who shewed Mercy, and made himself a Sacrifice for his Enemies.

“ And what does the Lord thy God require of thee for all these Benefits ? To do good unto thy self, to love God and keep his Commandments ; that is, love our great Benefactor, on whom we depend continually, whose Yoak is easie, and whose Burden is light ; whose Service is perfect Freedom, and whose Commandments are not grievous ; whose second Commandment is, to shew forth our Love to God whom we have not seen, by our Love to our Brethren whom we see continually, and whose Wants we cannot but know. To love those as our selves, who are as Parts of our selves ; to do to these our Fellow-Creatures, as in the like Circumstances we might reasonably desire and expect, or as they ought to do to us, did we want their Help and Assistance.

“ What can be so just ? What so reasonable ? What so conduced to our own Happiness and the Happiness of Societies ? U “ And

" And where are there Statutes and
 " Judgments so righteous as are the Christian
 " Doctrine and Discipline ? Amazing
 " Folly ! to reverence the imperfect Law
 " of Men, and neglect and deride the
 " Laws of God ; the Observation of which
 " can alone make Mankind happy.

" O Lord, Thou knowest all Things,
 " trust I do not deceive my self, when
 " say, Thou knowest that I love Thee.
 " I cannot but love Thee, when I consider
 " thy Wisdom and Goodness ; I can
 " not but love Thee, when I consider the
 " Perfections as manifested for the Ben-
 " fit of Mankind, and of me the most un-
 " worthy.

" But if I say I love God, and hate my
 " Brother, I am a Liar.

" This is my Master's new Command-
 " ment, that we love one another.

" Whose Life was Love, whose Death
 " was Love, and whose distinguishing P-
 " erson was Love.

" But alas ! how many call him, Lord
 " yet do not this easie Duty which
 " he commands ?

" O where shall I go to find true Examples
 " to this heavenly Doctrine ?

" O divine Spirit of Love, kindle
 " sacred Fire in the Breast of Christians
 " that all may know who are thy Examples,
 " by their Love one to another
 " though we want the miraculous Grace
 " let us not be without this exceeding
 " Grace that shined so bright in thy

" Follow

Followers, which alone would be sufficient to convert the unbelieving World to the Knowledge of God, and of Jesus Christ, who came to teach this most perfect Precept, both by Doctrine and Example; for Love is the Foundation and Essence of Christ's Kingdom, as Hatred is that of the fallen Angels; 'Twas falling from the Spirit of Love and Dependence, and entering into a Spirit of Enmity and Independance on God, that brought Evil and Misery into being, and still maintains it.

O Thou Fountain of Mercy, save me from this great Depravation, and let no Injury, no Suffering, no Provocation, tempt me to rest in a Spirit of Enmity any, least staying on those Confines of Hell, entertaining that Spirit of the evil one, I am driven into those Regions of Darkness, where the Worm of self-hatred dieth not, and the Fire of rage and Fury is not quenched.

C H A P. V.

*On the Monday after you Communicate
employ some serious Reflections on
Obligations of your Baptismal Vow,
how well you observe it.*

E X A M I N A T I O N.

*1st, D*O you renounce all Idolatry, all that tends to it, both the ward Worship of any Thing but God, the setting your Heart on any Creature more than God? Do you renounce oppose all false Worship of the true God, all Superstition and Inventions of not agreeing with the Word of God?

Do you refuse all Consulting with Astrologers, and Dependance on any Thing but God? Are you not addicted to any heady Superstition; as the minding Of Dreams, unlucky Days, or the like?

Do you not allow your self in Envying, Malice, or in Lying?

Do you not tempt others to any Sin, to gratifie your Pleasure, or your Interest?

All these are peculiar Characters of the Devil; therefore if you live in the Practice of any of them, you do not keep Part of your Vow.

Thou shalt worship the Lord thy God, Him only shalt thou serve.

Let no Man beguile you of your Religion in a voluntary Humility and worshipp of Angels.

Mat. 4.

10.

Col. 2.

18.

Making the Word of God of no effect, thro' Mark 7.
or Traditions which ye have delivered. 13.

These Men have set up their Idols in their Ezek. 14.
part, and put the stumbling Block of their 3.
guilty before their Face.

Be not dismayed at the Signs of Heaven, Jer. 17.
the Heathens are dismayed at them. 7.

In Malice be ye Children. 1 Cor. 14.

Grudge not one against another. 20.

Ye are of your Father the Devil, and the Jam. 5.

Works of your Father ye will do; he was at John 8.

Wanderer from the Beginning, and abode not 44.

The Truth because there is no Truth in him;

He speaketh a Lye, he speaketh of his

Self, for he is a Liar, and the Father of it.

The God of this World has blinded the 2 Cor. 4.

Ends of them which believe not. 4.

He that committeth Sin is of the Devil. 1 Joh. 3.3.

Be sober, be vigilant, because your Adver- 1 Pet. 5.

sin, the Devil, as a roaring Lion, walketh 8.

about seeking whom he may devour.

Be ye angry and sin not; let not the Sun Eph. 4.

descend upon your Wrath: 26.

Neither give Place to the Devil. Ver. 27.

Why hath Satan filled thy Heart, to lie to Acts 5. 3.

Holy Ghost?

Will ye speak wickedly for God? Will ye Job. 13.7.

deceitfully for him?

My Friends, Do you indeed renounce the Pomps

Vanity of this wicked World? That is,

do you avoid all Excess of Grandour in

your Way of Living, in your Attire, E-

legance, or in any other vain and sinful

Customs of the World?

Do you absolutely refuse to join in an unlawful Diversion, falsely called Pleasure or Recreation? And do you avoid the Use of any that makes the Mind vainly inflames any Passion, loses much Time indisposes for Acts of Devotion and Charity, or the Business of your Place and Calling? And are you not carried to excess in any Recreation that is innocent and allowable.

Rom. 12. Be not conformed to this World, but let it be transformed, that ye may prove what is good and acceptable Will of God.

Mat. 6. No Man can serve two Masters; for either he will love the one, and hate the other, or else he will hold to the one, and despise the other: Ye cannot serve God and Mammon.

1 John 2. Love not the World, neither the Thingsst 15, 16, are in the World; if any Man love the 17. World, the Love of the Father is not in him. Jam. 4. 4. John. 12. For they loved the Praise of Men more than the Praise of God.

---15. 19. If ye were of the World, the World would love his own, but ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.

3dly, Do you renounce all the sin Lusts of the Flesh? That is, Do you abhor and fly from every Thing leading to Impurity, and Immodesty? If your Heart is pure, it will create an Aversion to whatever in the remotest Manner leads to Sin that are so odious and debasing.

Do you avoid all Excess in Meats and
Drinks, all Sloth, and indulging unnecessary Ease, as Sleep, Idleness, &c?

Fornication and all Uncleanness, let it not Gal. 5. 3.
once named amongst you, as becometh Saints.

For no unclean Person hath any Inheritance Ver. 5.
the Kingdom of Christ and of God.

Make no Provision for the Flesh, to fulfil Rom. 13.
Lufts thereof. 14.

For if ye live after the Flesh, ye shall die ;--1. 13.
but if ye through the Spirit, do mortifie the
Deeds of the Body, ye shall live.

Let us walk honestly as in the Day, not in --13. 13,
Spor rioting and Drunkenness, not in Chambering 14.
other Wantonness, not in Strife and Envy.

Be not amongst Wine-bibbers, amongst riot Prov. 23.
Eaters of Flesh. 20.

The Drunkard and the Glutton shall come Ver. 21.
Poverty; and Drowsiness shall cloath a Man
in his Rags.

Meditations and Aspirations.

O Almighty Lord, who governest all
Things in Heaven and Earth, com-
mand thy blessed Angels to be my
Guardians, that evil Spirits hurt me
not; preserve me from those tempo-
ral Evils, that their Malice may inflict.
But O, much more defend me from
falling by any of those Temptations
that defile the Soul; Strengthen me,
O Lord, that I may so resist as to o-
vercome; and not by being like them
in evil Works, give them Power over

" me, and provoke the good Angels to withdraw from me. Assist me also with such Wisdom from above, as may teach me to subdue all such Affection to the World, or any Thing in it, as shall at any Time obstruct my entire Obedience : Let me rather be hated of the World, and used as its Enemy for my Opposition to it, than by any Friendship with it, have my Love to Thee become more languid and unactive.

" O my Lord, I will never forsake thy Service, which is my Honour, my Joy and my Advantage, to serve the World where all is Vanity and Vexation of Spirit. No : I will daily endeavour to do to the World, and then I shall more truly discern and prove what is most acceptable to thy holy Will. And to pursue the painted Splendors of the World is unworthy of a Christian, the baser Gratifications of the Body are unworthy of a Man ; nay, How much more is that Man sunk below the Brute who enslaves his Reason to Sensuality ? How little does such a one deserve the Gifts of Reason, and those other noble Faculties of the Soul ? And how utterly incapable must he be of a pure Angelical and Spiritual Existence ?

" O my bounteous Creator, let me never be guilty of this monstrous Baseness, to enslave my Mind to my Body the Master to its Servant. How often

is it seen that the Voluptuous grow not only insensible of all the Pleasures that arise from Speculations of Religion and Virtue, but are incapable to be held by the Tyes of Justice, Honour, Love to their Country, Friendship, &c. when any of these stand in Opposition to their irregular Pursuits of Pleasure; but the Deformities of Sensuality are not to be argued with, but cast out of the Mind, as well as Practice, with the utmost Loathing and Scorn. O Lord, I thank Thee for the Contempt and Hatred I have ever found to these Vices.

" O Lord, perfect what is in any sort defective, that I may not only abhor what is Criminal, but also the Approaches of all Vanity Desire to please others, or Self-indulgence, and Care for the Body beyond Necessity.

" O Lord, I resign my Will to all the innocent Miseries that attend my mortal Body, as Sickness, Pain, Old-Age, Deformity: But, O keep it from all criminal Pollutions, that it may be a Temple sanctified, and meet for thy divine Presence.

" 2dly, At your Baptism you promised to believe the Christian Faith. Here examine if you are diligent in the Study of the holy Scriptures, and Use of all those Means (as Hearing Sermons, Reading good Books, and good Conversation) needful to the obtaining of Christian Faith and Knowledge.

And

And do you, after due Inquiry, submit your Understanding to whatever God has revealed of his Nature and Will which is sufficiently clear in all Things necessary to your Salvation ; especially what is your Duty in order to a holy Life.

1 Cor. 2. *The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness to him ; neither can he know them, because they are spiritually discerned.*

John 6. *This is the Work of God, that ye believe on him whom he hath sent.*

--8. 24. *If ye believe not that I am He, ye shall die in your Sins.*

1 John 5. *He that believeth not God, hath made him a Liar ; because he believeth not the Record that God gave of his Son.*

Rev. 21. *The unbelieving shall have their Part in the Lake which burneth with Fire.*

John 15. *If I had not done among them the Works which none other Man did, they had not had Sin.*

John 7. *If any Man will do my Will, he shall know of my Doctrine that it cometh from God.*

“ **O** Lord, by thy Assistance, I will endeavour to do thy Will ; O that I may increase in the Knowledge of thy Word, and in a lively Faith of its coming from God.

“ Lord, I believe, help Thou my Unbelief ; keep me from wilful Error or Ignorance ; and where I err through Weakness, forgive me for Christ's sake. How criminal must the Infidelity of



“ those

those be, who have not only been instructed in the Proofs of Christianity, but can't but own the Suitableness of its Doctrines and Laws to the Nature of God, and the Perfection of Man; and yet dare despise and transgress its Precepts, and ridicule its Doctrines? O deplorable Folly! to hazard so much for so little; to slight the certainest Methods of attaining Happiness in this Life, with the Hopes of eternal Felicity after it, for the Enjoyment of what often makes us miserable here, and ends in the Apprehensions of Horror and Darkness hereafter. What Madness is this! were the Promises and Threats taught by revealed Religion but barely possible, and proved by the lowest Probability.

3dly, The last Part of your Vow is, That you will keep God's holy Will and Commandments, and walk in the same all the Days of your Life.

These Commands of God, and all that relates to a holy Life, are so plainly laid down in the sacred Scriptures, with Reference to your Duty to God, your Neighbour, and your self, that if your Heart is honest, tho' your Capacity should be low, you can hardly mistake any of them, or at least those that are most necessary and of universal Obligation; therefore on this Head, examine your self by the Word of God, particularly by that short Summary,

your

your Love to God and your Neighbour, which is the Foundation of the Fulfilling of the Law.

Therefore remember, that if you knowingly and wilfully offend against any one divine Law, you break this Part of your Vow, which obliges you to endeavour to know and do the whole Will of God, as perfectly as you can ; and where you fail, to repent and amend.

The Unbeliever, for the most Part, first sins against God's Laws, and then studies to deny his Authority, and says in his Heart, he will not have this Law-giver to reign over him : A sinful Life ever disposes to a corrupt and wavering Faith. There are but few, if any Apostates from the Christian Doctrine, who with a pure and humble Mind endeavour to obey the Christian Precepts. They that best keep the Commandments, have the firmest Faith in, as well as most Right to the Promises of Christ ; for true Faith and sincere Obedience grow together, and support each other,

“ **O** Lord, I confess thy Service is
“ perfect Freedom ; Thou hast made
“ that my Duty, and annexed to it the
“ Reward of eternal Life, which is in it
“ self a Reward, and the surest Means of
“ my present Happiness. What could be
“ done more to attract the Choice of
“ free Creatures ? And how just is the
“ Punishment of such ungrateful and stub-
“ born

" born Rebels, who despise those Laws
" and Dispositions that are necessary to
" their own Felicity ?

" O my God, I acknowledge, the more
" sincerely I have studied to obey thy
" holy Laws, the more perfect, and ex-
" cellent, and reasonable I have found
" them.

" O Lord, thy Yoak is easie, and
" thy Burden light; to obey Thee, is
" but to perfect my Nature, and make
" it more excellent and fit for Glory.
" How far do thy Precepts exceed all the
" Schools of the most sublime Philoso-
" phers and Moralists ? And yet what
" Zeal had their Scholars for the Honour
" of their Masters ? And how rigidly
" did they obey their Discipline and Max-
" ims, and thought it shameful not to do
" so ? And shall I, who have the greatest,
" best, and wisest Master, who has given
" the best and wisest Rules of Life, and
" promised the best and most glorious
" Recompence, slight and neglect his Com-
" mandments and Institutions ? God for-
" bid.

" O Lord, begging thy Grace in Time
" of need, by which nothing shall be too
" hard for me, I resolve to endeavour to
" my Life's End, to obey all thy Com-
" mands, to do and suffer whatever is ap-
" pointed for me, as perfectly as I can.

*This is the Love of God, that you keep ¹ John 5.
his Commandments, and his Commandments are ³.
not grievous.*

If

- John 14. If ye love me, keep my Commandments.
 15. *He keepeth Covenant and Mercy to them
 *Neh. 1.5: that love him and observe his Commandments.
- Heb. 5. He became the Author of eternal Salvati-
 on, to all that obey him.
- John 3. This is the Condemnation; that Light is
 19. come into the World, and Men loved Dark-
 ness rather than Light, because their Deeds
 were evil.
- Ver. 20. For every one that doeth evil, hateth the
 Light, neither cometh to the Light, lest his
 Deeds should be reproved.
- Ver. 21. But he that doth Truth cometh to the Light,
 that his Deeds may be made manifest, that
 they are wrought in God.
- 14. 21. He that hath my Commandments, and keep-
 eth them, he it is that loveth me; and he that
 loveth me, shall be loved of my Father, and
 I will love him, and will manifest my self
 to him.
- 'Tis want of Love and want of this O-
 bedience that renders wicked Men unca-
 pable to discern Truth.

“ **G**LORY be to God for his great
 “ Mercy in admitting me into the
 “ Covenant of Grace by holy Baptism;
 “ I most willingly and heartily renew the
 “ Promises there made for me, by re-
 “ nouncing the Devil and all his Works,
 “ the Pomps and Vanities of the World,
 “ and all the sinful Lusts of the Flesh; I
 “ resolve a perpetual War against these
 “ my Enemies, and to make no Friend-
 “ ship with them, but live in constant
 “ Opposition

Opposition to them. I believe the sacred Doctrines of Christ as taught in the holy Scriptures, and I resolve to endeavour an entire Obedience to God's holy Will and Commandments to the last Moment of my Life.

" O Lord, assist me with divine Grace suitable to my Weakness and Wants, and such spiritual Armour as may secure my Victory. I am ashamed that I have as yet been so feeble a Soldier, that I have so often yielded my self a Captive, so often betrayed my self, and joined with my Enemies; so often, for want of a stricter Watch, been surprised and overcome.

" O that it may be so no more! O that I may be faithful to the Death, and so obtain a Crown of Life! I desire to obey and keep thy Precepts; abide with me by thy holy Spirit, that I may be, not in Name only, but in Truth, a Child of God, a Member of Christ, and then I shall be sure to be an Inheritor of the Kingdom of Heaven.

Go ye therefore and teach all Nations, baptizing them in the Name of the Father, of Mat. 28.
the Son, and of the Holy Ghost; teaching them to observe all Things whatsoever I have commanded you; and lo, I am with you to the End of the World.

Baptism doth now save us, -- not the Washing away the Filth of the Flesh, but the Answerer of a good Conscience towards God.

Jesus

John 3. 5. *Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.*

Before you conclude this Exercise, examine if, at the holy Table, or at any other Time, you have made any religious Vow or pious Purpose, and reflect how you keep it; or if you have rashly made any that are unlawful and unseasonable consult some pious and learned Guide and submit to his Judgment and Direction, how far you are to keep it, or repented of the making it.

But if I might advise, I would prevent the Intangling your self with any such sort of Vow.

You are, as a rational Creature, and Christian, already obliged to govern yourself by sound Reason and God's Laws and your Obligations, as arising from those Directors, will guide you safely and wisely in all Exigencies, if faithfully attended to, better than hasty Resolutions now when commanded, which seldom spring from solid Virtue and a clear Understanding but often from Weakness of Mind, or Frailties of Life.

Eccles. 5. *Be not rash with thy Mouth, and let not thine Heart be hasty to utter any Thing before God.*

Ver. 5. *Better it is that thou shouldest not vow than thou shouldest vow and not pay.*

If a Man vow a Vow unto the Lord, or Num. 30.
and wear an Oath to bind his Soul with a Bond, 2.
shall not break his Word.

If a Woman also vow a Vow unto the Lord, Ver. 3.

All her Vows shall stand; Ver. 4.
But if her Father disallow her in the Ver. 5.

Day that he heareth, not any of her Vows shall
stand, and the Lord shall forgive her, because
her Father disallowed her.

Or if she had at all an Husband when she Ver. 6.
owed.

If her Husband disallow her in the Day Ver. 8.
that he heard it, he shall make her Vow which
is made of none effect, and the Lord shall for-
give her.

C H A P. VI.

Some Reflections on Death, in order to a constant Preparation for it.

ON the Saturday before you communicate, or if your Communions are not frequent, often employ an Hour or two in the serious Meditations of Death, and its Consequences, Judgment, Heaven, and Hell.

I earnestly recommend this Practice, as highly beneficial to your Advancement in virtue. It will both keep you in a habitual Preparation for Death, so that it can hardly be sudden to you; and it will cure

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many of those Terrors that surprise us as seldom think of it ; and by the Grace of God, make your Death, when it comes less amazing, more calm, and more edifying ; and also discover how you are prepared for it, and what it is you do, or leave undone, that makes the Approach of Death most unwelcome ; also what Affection it is that ties you most to the World, and renders you most unwilling to leave it ; which, when you have discovered, you must endeavour to correct it, and those Duties, or forsake those Sins, that on the serious Thought of Death, give you a just Fear for the doing or not doing them. Represent to your self the awful Solemnity of your Dying-Bed, think you hear that Message ; Set thine House in order for thou shalt die, and not live ; observe how readily you receive that Summons, and what it is that makes you most afraid and backward to submit.

1. If the Loathsomeness of the Grave strikes you with Horror, consider that the Debasement of your Body is but a fit Punishment for its many Defilements ; and how much more loathsome Sin must be, which not only brought forth Death, but all the other Evils which attend the Body, during its Pilgrimage through Life to the Grave : Make the frightful Image of a dead Body familiar, by your Meditation, and by a ready attending sick and dying Persons, where desired ; consider you lie down your Body in the Grave, as you

off your Cloaths at Night: And why more unwilling to part with one than the other? Especially when you remember the Body is left as an old tattered Garment, to be put on again all bright and glorious. Learn therefore to resign a Body, so full of Infirmities, freely to the Corruption of the Grave, in Mortification of all its irregular Appetites.

Stay on these and such like Thoughts, till they produce in you a mean Esteem of the Body, and a Contempt of all its Pleasures, Ornaments, and unnecessary Indulgencies; and let your Affections to it rise no higher than as the curious Case of a rational Soul, in which alone consists the Image of God.

The Body undefiled, is indeed a wonderful and most curious Part of the material Creation, fitted for all the Operations of the sensitive and rational Life; a Medium by which the Soul in this lower World exerts acts for the Glory of God, by being profitable to its self and others.

But when the Body is defiled and enslaved by sensual Pleasures, it renders the whole Man mean and contemptible, and is a Cloud to the Understanding, a Clog to all the Faculties of the Soul, and makes Man below the Beasts that perish; therefore when you consider how far your Eyes and Ears, your Tongue, and all your Senses and Members, have been the Instruments and Actors of Injustice, Revenge, Envy, and Malice, Pride, Luxury, and Vanity,

injurious to Truth and Charity, or any other like Sins, or Follies, you cannot justly repine at the Debasement of the Body by Death, or the Corruption and Defor-mity that attends the State of the Grave; especially when this reasonable Punishment shall end in a Resurrection of the same Body unto a State of immutable Glory; for tho' it is sown a natural, corruptible Body, in Dishonour, it shall be raised a spi-ritual, incorruptible Body, in Glory.

2. If the Consideration of the Evil of Sin, its Punishment, and the Fear of God's Wrath and Judgment, makes Death un-welcome, I confess your Fears are just and prudent; but then it is not your living longer, but better, must rid you of those Fears; for so long as you go on in those Sins, Death will grow more terrible; therefore resolve from the present Mo-ment, to forsake that Sin or Sins, that makes the Thoughts of Death a Terror. Thus the Thoughts of Death will be of great Use to discover your beloved Sins to your self; for many live in many lesser Vanities and Omissions of Duty undisturb-ed, which at Death, and consequently at the serious Meditations of it, are felt to be of a more heinous Nature, than we are apt to think them, in the Days of our Health and Prosperity.

Indeed many of the innocent Pleasures of Life, will at Death appear to be Folly, and their Excess, Sin; and the End of both, Remorse and Shame.

3. If

3. If you would live to perfect your Repentance, and to perform Acts of Mortification, in Opposition to your former Sins, What can be more acceptable to God, than, in Submission to his Will, not only to forsake all sinful Pleasures, but to be willing, by Death, to part with the most lawful, innocent, and desirable Satisfaction and Comforts of this Life? Nor is there a more certain Proof that you are mortified to the World and to Sense, than when you can think of leaving their Pleasures without Regret, and can rejoice to be freed from their Temptations.

If therefore you do indeed hate Sin, and love God, Why are you unwilling, by Death, to be out of a Capacity of committing Sin, or offending God? And since we are not sure of living one Day without committing some Sin, Why so desirous to multiply our Days?

4. If you desire a longer Life, to do any good Work or Works, set about them speedily, begin the first Opportunity; for if you still defer, tho' Death come not now, yet it will come before they are finished; but if you do honestly all that is now in your Power, and are by that secure of your Sincerity, you need not be uneasy, tho' you live not to compleat all your good Designs: To be perfectly resign'd in the Time and Manner of your Death, is what you are called to, and is a more acceptable Sacrifice of your Will, than any external Work can be; and 'tis

X 3 often

often an over-fond Opinion of our own Abilities that makes us fancy our selves so useful to the World ; God can raise up better Instruments in our Place, for his Service ; and he never wants his Creatures, but they him.

But take care you abuse not this Advice into a lazy Indifferency and Carelessness to perform good Works while you have Life and Opportunity ; for now tis your Duty to be zealous and diligent, else you will be like that Servant who laid up his Talent in a Napkin, and you do contract the Guilt of Sloth, instead of practising the Virtue of Resignation.

5. Would you live to increase your Knowledge, and to perfect any Discoveries in Nature, or other Parts of Learning ? Alas ! with respect to your self, this is not worth desiring Life ; for do but secure a pure and honest Heart, disposed to love God and Truth, and the little Glimmerings of Knowledge you catch at here, will be full Day-light and Demonstration in the other World. If you are desirous to instruct and encourage others in the Practice of Virtue, be assured the Spirit of God is ready to assist all that ask it, and will lead into all necessary Truth all such as are sincerely obedient to, and willing to be taught by him.

As to other Inquiries into the less useful Parts of Knowledge, they are innocent Amusements, and useful to keep the Mind from Sloth or unlawful Applications ; and

perhaps a more certain Knowledge of these, is with-held in this State of Corruption, because the Labours of the Mind, as well as those of the Body, are great Securities against Temptations, by employing our Time innocently, and diverting our Passions from more violent and dangerous Objects.

While Life allows, you may pursue such Studies as are useful and innocent, but do it with an honest Mind, void of Vain-glory, or the base and unworthy Design of disguising Truth, to serve any worldly Interest or Pleasure; and then you may cheerfully leave what you have honestly begun, to be cultivated by those who come after you; for the Vanity of Fame for such Acquirements, is not worth the Labours of this Life, and less worth the detaining us from the Felicities of the other.

6. If you are unwilling to leave your Friends or Children, consider it can proceed only from your Want of Faith in God's Providence, and too great a Confidence in your self; for how vain a thing is it to think, by your Power or Art, to secure them from Sin or Misfortune, to make them great or wise? God without you can protect and guide them; but you, without God, can do very little, nothing effectually; therefore commit them to God's Protection cheerfully, and with all humble Confidence in his Mercy, and believe he loves them and their Good more than you can; and except they cast off

his Government, by obstinate Impen-tency, he will do what is best for them. Do your Duty carefully while you live, and then, with Faith in God's Paternal Goodness, resign them cheerfully and willingly when you come to die, rememb-
ing you are all bound for the same Country, and hope to be Children of the same Fa-mily, and Heirs of the same Kingdom.

7. Trouble not your self about the man-
ner of your Death, nor disturb your self
with such Cogitations, whether it sha-
be sudden, painful, violent, or the like,
but pray that God may, and believe he
will send it to you in the best Time and
Manner, and give you a suitable Strength,
Faith, and Patience, to support that Trial
whatever it may be; desire his Glory a-
bove all, and rejoice in the Fulfilling the
divine Will. You may go on to consider
the many Miseries of Life, the Shortne-
ss and Uncertainty of its Pleasures, the Frai-
lity of your Nature, how neither our Ho-
nours, Riches, nor Pleasures, follow us
beyond the Grave, but only the Use of
the Abuse of them.

How little then do they deserve to be
thought our Happiness? On the other side
Sorrow, Sicknes, Poverty, Contempt, or
Persecution, cannot vex us beyond the
Grave; Death will deliver us from their
Power: How great a Comfort then is this
to the Afflicted? And how easie should those
Evils seem, whose Duration is so short,
and which, if improved, can procure ete-

nal Rewards ? You may find many excellent Meditations, on this Subject, in Dr. Sherlock's Book of Death and Judgment, and others on the like Head ; read them carefully, and you will be convinced that Death ought not only to be submitted to, as a Consequence of the Mortality of your Body, but, with Resignation to God's Will, even longed for, as a Deliverance from a State of War, Captivity, and Labour, and as an Entrance into a State of Rest and Joy ; a Harbour from the stormy Sea of Life, a Father's House ; the Possession of the purchased Inheritance by Christ, after a State of Non-age, of Labour and Sertitude.

Acts of Resignation, as to the Manner, Time, and Abasement of Death; also of Faith, Love, &c.

O Eternal Lord, and Author of my ^{Resign-} Being, I resign my Soul and Body ^{tion.} to Thee, who only hast a Right to them.

" O Thou who art most wise, just, and good, chuse for me : I desire that thy Will, not mine, may be done in me, and by me, now and for ever.

" I desire to die at that Time and in that Manner, as may be most for thy Glory.

" O assist me with thy Grace, to accomplish thy holy Will, in which consists my greatest Perfection. " Thou

" Thou art my Creator and Sovereign
 " it is meet that I depend on Thee.
 " Whenever Thou appointest, I desire
 " to embrace, with humble Submission
 " the Dissolution of my Body by Death
 " and that it return to its first Obscurity
 " I accept the Separation of my Soul and
 " Body, and all the Abasements that follow
 " that Separation, as its Deformity
 " Corruption, Rottenness, being Food for
 " Worms, being loathed and forgotten by
 " all; I accept these Abasements, as the
 " just Punishment of my Pride, my Love
 " to the Ease, Pleasures, Beauty, and the
 " Ornaments of the Body.

Some Heads of Examination.

*Here stop, and reflect
a little on the following
Particulars.*

HA V E you, or do you gratifie Luxury of any kind?

1. Do you indulge the Love of delicious Meats and Drinks, or spend more Thought, Time, and Expence, to procure them, than the Decency of your Station requires? Consider the Body, so much nourished, shall in time, and probably the sooner, be Food for Worms.

2. Have you, or do you, by vain Attire, and needless Ornaments, lay Snare for the Unwary, or desire to attract the Eyes and Admiration of the Simple?

3. Do you value your self for the Richness or Niceness of your Dress? Or, Do you despise any who want, or will not use such Ornaments?

4. Do you waste much Time and Money in Cloathing your self sumptuously, more than your Place and Decency requires?

5. Consider that the Body you so carefully adorn, and all its Ornaments, shall one moulder into Dust and loathsome rottenness.

Remember too, that Beauty does not wait for its last Ruine by Death, but daily decays with Age; in vain will be all the endeavours of Art and Ornaments to repair its Ruines: Wisdom and Virtue are the only Ornaments that become everyone, and are proper and graceful for all Persons and Ages: Secure these only durable Beauties, and then willingly submit to the Decays of Age, and make them no more remarkable by vain Endeavours to conceal them.

O My God, ever good to me, yet how often have I forgotten Thee?

"I desire to be content to be forgotten by my Friends, and by all Men; and for the Abuse of my Senses, and the Riches and Injoyments of the World, by Death to be deprived both of the Use of my Senses, and of all the Objects of their Gratification.

"I would not live over my past Life: Why then should I desire to lengthen it, when I know not if my future Days shall be better than my past?

"Lord,

" Lord, I confess my self a Sinner
 " Death is the Wages of Sin ; Sin, the
 " imbibers the Sweets of Life, and bring
 " forth and nourishes the Terrors of Death
 " O unnatural State ! How can I regret
 " what will set me out of the Reach
 " so great an Evil as Sin ?

" Lord, pardon all my past
Here remember your greatest Sins. " Sins, especially — Lord
 " fill my Heart with thy Love,
 " that assisted by thy Grace

" may hate all things that offend Thee
 " and utterly forsake every evil Way.
 " I will henceforth endeavour to
 " more diligent in thy Service, not knowing
 " ing when my Lord will come to take

Here renew your Resolution
 " an Account of my Stewardship, especially — which
 " have too much neglected
 " O Lord, pardon my Sins

" and assist my Resolution

" for Christ's Sake.
 " O remember those inconceiveable Agonies of thy beloved Son, which he
 " endured in the Garden, and on the

" Cross !

" Behold the Propitiation for the Sins

" of the World !

" O make me a Partaker of the Mercy
 " and Benefits of that Sacrifice.

" How can I fear that that Goodness
 " which gave a Saviour, will not withdraw
 " Him, give all things needful for my
 " Salvation ?

" How can I fear, who find my Heart desirous to please God and live to his Glory ?

" God will not cast off for ever such as come to him and depend on his Mercy.

" O my God, speak Peace unto my Soul ; say unto me, be of good cheer, thy Sins are forgiven thee, go in Peace ; but remember that sacred Warning, Take heed to sin no more, lest a worse thing come unto Thee, eternal Death.

" But, Lord, it is not only Pardon of Sin I ask, but Strength to destroy it.

" O assist me with thy holy Spirit to purifie my Affections, and do Thou so enlighten my Understanding, that my Will may in all things chuse aright : And, O preserve and increase the Fire of divine Love in my Heart, that it may consume all that is earthly and sensual in me, and fortify me in my last Passage, against all the Assaults of the Enemy.

" O my God, I receive Death as the just Punishment of Sin. I submit willingly to the Decrees of thy Justice, and rejoice to be one Day freed from this Body of Sin and Death.

" I offer my self a willing Sacrifice, desiring it may be made acceptable by the Merits of that Christ, once offered on the Cross.

" Lord, I know that I am weak, and my Heart deceitful ; but, assisted by thy

" Grace,

“ Grace, I hope I am willing to lay down
“ my Life for thy sake.

“ O preserve in me a true Spirit
“ Martyrdom, and then if I am to
“ honoured, as to be called to suffer
“ the Cause of Truth and Virtue, let
“ rejoice in it, and persevere to
“ End, to the Glory of thy holy Name,
“ from whom is the Power, and to whom
“ be the Praise.

“ But, O my Soul, deceive not
“ thyself, or think thou hast a Spirit of
“ Tyrdom, while thou canst not bear
“ becomes a Christian, Sickness, Pa-
“ Contempt, Loss of Friends, or other
“ Evils of Life; for if God calls Thee
“ these Trials, then to accept them with
“ a willing Submission and Resignation
“ God's Will, is the Martyrdom of
“ Will; and if the Honour is less,
“ Danger too is less of its being cor-
“ pted by Pride, Vanity, and Humo-
“ which sometimes mixes with Suffering
“ of our own chusing.

“ O my God, though I am not cal-
“ to seal my Faith, by my dying for
“ I may bear Witness to it by my Life;
“ O give me Courage to own Christ
“ cified, and never to be ashamed to do
“ Duty, or confess my Faith, how much
“ Scorn soever I suffer for it. If I can
“ endure Reproach or Contempt for
“ Name, How dare I pretend I would
“ for Thee?

“ W

“ What are these Charms of Life,
that we so unwillingly leave ? I have
ever found them more painful than
pleasant. What are Riches and Ho-
nour, but Burdens to the Possessors ?
Except by using them well, they may
secure to us our lasting Happiness.
Were I sure I were now dying, What
Joy or Comfort would any past world-
ly or sensual Pleasure yield me ?

“ But any Good I had sincerely done,
or any Evil I had patiently suffered for
well-doing, any Acts of Justice, Chari-
ty, Temperance, Purity, Humility, For-
giveness ; such Acts would comfort me
even in Death it self.

“ O Lord, assist me so to live, as my
Conscience may approve in the Hour
of Death, or rather, as Thou who judgest
according to Truth, mayest approve.

“ Enable me, O Lord, to defer no lon-
ger any Opportunity of doing Good to
the Soul or Body of my Neighbour,
least Death deprive me of the Reward
of my Charity.

“ Happy are those, who when their
Lord comes, shall be found so doing.
To die in the Labours of Charity, is as
glorious as to be a Martyr for Truth ;
tis to die in the Exercise of the sub-
limest Virtue, which shall be the Glory
of Heaven it self.

“ O Lord, I am weak, subject to Er-
ror, and live in a Time when Men seek
the Promoting their own Doctrines more
“ than

*Acts of
Faith.*

“ than thy Truth ; I renounce all these
 “ vain Disputings of Men, void of Charity
 “ I desire to die in the firm Belie
 “ of thy Being, thy Attributes, and o
 “ all those Truths revealed in thy Word
 “ where I err by Misapprehension, forgiv
 “ for thy Son’s Sake.

“ I desire to die in Union with Christ
 “ Church throughout the World, with al
 “ who are his living Members, and wh
 “ have the Spirit of Christ, without which
 “ there can be no Union with that Body
 “ of which Christ is the Head.

“ O let me not be cut off from tha
 “ Body, but so united to it by thy Spi
 “ rit, that when Christ, who is the Head
 “ shall appear, I may also appear with him
 “ in Glory.

“ O my God, as I believe that Thou
 “ art, so also that Thou art the Reward
 “ er of all them that diligently serve
 “ Thee.

“ I am sure that all the Methods of th
 “ Providence, are suitable to the Perfecti
 “ ons of thy Nature, tho’ my limited
 “ Capacity can’t in every Particular dis
 “ cover how they are so.

“ I renounce all Temptations to Er
 “ ror or Unbelief, that the Enemy may
 “ suggest.

“ I humbly beg, O Divine Spirit of O
 “ Truth, that Thou wilt enlighten me in
 “ my last Moments, and keep me from
 “ all Delusion or Doubts; and if it please
 “ Thee to honour me so far, enable me

so to speak and act, as may be most to thy Glory, and the Edification of my Neighbour. But if I am unworthy of these Consolations, I submit to thy Will; but, O let me die reconciled to Thee in thy Faith and Love, and I cannot be miserable.

Glory be to God, that I was born of Christian Parents, dedicated to Thee in holy Baptism, instructed in the Knowledge of the holy Scriptures, its Duties as well as its Benefits.

Glory be to God for all his Long-suffering, his preventing and assisting Grace, Offers of Pardon on Repentance, and for all the Means of Grace and Hope of Glory. And now, why should I fear Death, who believe in the merciful Nature of God, my Creator, in the infinite Merits of Christ, my Redeemer and Advocate?

I confess I am a Sinner, and deserve Punishment; but the new Covenant proclaims Pardon to all who confess and forsake Sin.

I confess and hate my Sins; O enable me to subdue them, and to persevere in my Love to Thee, my God, to the last Moment of my Life. Amen.

On the Days you use these Meditations, you may dispose your Intercessions to the same Design, praying that the Heathen may come to know the Way to Life and Immortality, through the Gospel; that Christians

stians may live as becomes the Promise
and Threatnings, the Obligations and Be-
nefits of the New Covenant; that the Re-
formed, who teach no other Way to Hea-
ven, but Repentance, Faith, and a hol-
Life, may live suitably to that Doctrine
that Kings and Judges of the World
may remember that they themselves mu-
one Day be judged, and give an Ac-
count, for all the Talents they have re-
ceived, to God, who has no Respect to
Persons, but giveth to every Man accord-
ing to his Works; that they must answer
for all their Abuse of Power, their Usu-
pations over their Neighbours, their Ta-
rrany over their People, their ill Exam-
ples of Luxury, their Oppressions, all the
innocent Blood they have shed, and the
unjust Sentences they have pronounced;
that the Bishops and Pastors of the Church
may so feed the Flock, as remembraing the
Account they must give to the chief She-
pherd, who laid down his Life for his She-
epd.

In like manner go on to pray, that the
Thoughts of Death and Judgment, Heaven
and Hell, may have a due Effect to awake
every one to a holy Life, and a due Ex-
ecution of their Office and Calling; that
the Sinner may be awakened to Repen-
tance, the Converted carried on to Per-
fection; that the Prospect of Death may sup-
port the Poor and Afflicted, and regulate
the Excesses of the Rich and Prosperous;
that God would supply the Wants of
under Pain or Sickness, send Help be-

for their Souls and Bodies, comfort them with the Illumination and Consolations of his holy Spirit, the Ministry of his Angels, the Assistance of pious Guides, and whatever is needful to dispose them, by true Faith and Repentance, for a safe and comfortable Death ; and that those poor Souls who are destitute of all outward Comforts, may be more abundantly supplied with the Graces of Faith and Patience under all their Sufferings.

Also you may pray that God, in Mercy to Mankind, will give Health and long Life to all pious and good Princes, just and faithful Judges, Counsellors, and Magistrates, to all Bishops and Pastors, and all good Men or Women, whose Examples, Labours, Prayers, or any good Work undertaken by them, may tend to God's Glory, and the Benefit of Mankind.

Also pray for the Lives of all who are dear and dear to you, any that are at that time sick or in Danger of Death ; humbly desiring that God would hear the Prayers of Friends and Relations, Husbands and Wives, Parents and Children, for each other, and spare their Lives so long as all be for the Good of them and theirs ; else receive them into the Bosom of Mercy, and comfort those who are left behind with a Spirit of true Resignation and Submission, not sorrowing as those without Hope ; and supply them with proper Graces and Capacities suitable to their Varieties and Stations : Pray for any who

are in a State of Sin, that they may have Space of Repentance, and not be called out of this World, till fitted for a better desiring that your self, and all you pray for, may so remember Death as to make haste to live, that you may so live before you die, as not to die eternally.

Actes of Forgiveness and Reconciliation

“ O Lord, for thy sake, I heartily forgive all who have done me Wrong and beg for them Pardon and Mercy as for my self. I am willing also to beg Pardon of any I have at any time injured, and make a firm Purpose to ait it, if proper, whenever a fit Opportunity offers, and so soon as I can, to make what Restitution I am able for any Injury I have done to the Reputation, Interest, or Goods of my Neighbour.

In these Particulars, if you are under any Difficulty, advise with some pious and discreet Friend or Minister. Also set apart some Charity, for the Relief of the infirm Persons, with these, or some like Ejaculations.

“ O Lord supply the Wants of the Poor and Needy; make Their Bed in their Sicknes; be Their Physician of their Souls and Bodies. “ O supply, with thy divine Consolations, the Want of outward Help either

either ; tho' they lie neglected at the
Doors of the Rich, grant they may find
Rest in the Bosom of thy Mercy. Ac-
cept, O Lord, this small Oblation of
what Thou hast intrusted me withal,
and direct me how to dispose it most
for the Comfort of my poor Brother ;
and let the Sense of thy Mercy and
Bounty ever maintain in me a thank-
ful Heart.

Texts of Scripture relating to the fore-
going Meditations.

*I Have said to Corruption, thou art my Fa- Job 17.
ther, and to the Worm thou art my Mo- 14.
ther and my Sister.*

*For I know Thou wilt bring me to Death, --30. 23.
and to the House appointed for all living.*

*Man that is born of a Woman, is of few --14. 1.
Days and full of Trouble.*

*He cometh forth as a Flower, and is cut
down : He fleeth as a Shadow, and continueth Ver. 2.*

*It is appointed unto Men once to die, but Heb. 9:
after this the Judgment. 27.*

*O that Men were wise, that they under- Deut. 29.
stood this ; that they would consider their Lat-
er-end.*

*So teach us to number our Days, that we Psal 90.
may apply our Hearts to Wisdom. 12.*

*Lord, make me to know my End, and the --39. 4.
Measure of my Days, what it is, that I may
know how frail I am.*

- Pf. 37.37. *Mark the perfect Man, and behold th*
Upright, for the End of that Man is Peace Bl
 Job 27. *But what is the Hope of the Hypocrite, th*
 8. *he have gained, when God taketh away hi*
Soul? their
 Luke 12. *But God said unto him, Thou Fool, th*
 20. *Night shall thy Soul be required of thee* Th
Then whose shall these things be which thou
hast provided? Trib
 Ver. 21. *So is he that layeth up Treasure for hi*
self, but is not rich towards God. madd
 ---21.34. *Take heed to your selves, least at any tim*
your Hearts be overcharged with Surfeiting
and Drunkenness, and the Cares of this Life
and that Day overtake you as a Thief. Th
 Mat. 16. *For what is a Man profited, tho' he shoul*
 26. *gain the whole World, and lose his own Soul*
Or what shall a Man give in Exchange for
his Soul? Foun
 1 Cor. 15. *O Death! Where is thy Sting? O Grave!*
 55. *Where is thy Victory?* wife
 Ver. 56. *The Sting of Death is Sin.* B
 Ver. 57. *But Thanks be to God that giveth us th*
Victory, through our Lord Jesus Christ. Wh
 Ver. 58. *Therefore be ye stedfast, unmoveable, al*
ways abounding in the Work of the Lord, so
as much as ye know that your Labour is not
in vain in the Lord. war
 Psal. 56. *What Time I am afraid, I will trust i*
 3. *Thee.* as
 Lam. 3.26 *It is good that a Man should both hope*
and quietly wait for the Salvation of the
Lord. ver
 Heb. 6.12. *Be ye Followers of them, who through Faith*
and Patience inherit the Promises. Da
 Bleſſe the

Blessed are the Dead that die in the Lord --- Rev. 14.
 that they may rest from their Labours, and ^{13.}
 their Works do follow them.

They that keep the Commandments of God Ver. 12.
 and the Faith of Jesus.

These are they which are come out of great ^{-7.} Ver. 14.
 Tribulation, and have washed their Robes, and
 made them white in the Blood of the Lamb.

Therefore are they before the Throne of Ver. 15.
 God, and serve him Day and Night in his
 Temple; and he that sitteth on the Throne
 shall dwell among them.

For the Lamb which is in the midst of the Ver. 17.
 Throne, shall feed them, and lead them into
 Fountains of living Waters; and God shall
 wipe away all Tears from their Eyes.

Blessed are they that do his Command- --- 22. 14.
 ments, that they may have Right to the Tree
 of Life, and may enter in through the Gates
 into the City.

For without are Dogs, and Sorcerers, and Ver. 15.
 Whoremongers, and Murderers, and Idolat-
 ers, and whosoever loveth and maketh a Lie.

And behold, I come quickly, and my Re- Ver. 12.
 ward is with me, to give every one according
 as his Work shall be.

He that overcometh shall inherit all things, --- 21. 7.
 and I will be his God, and he shall be my Son.

If you have any worldly Goods or Estate
 in your Power to dispose of, be sure ne-
 ver to be without a Will made in the
 Days of your Health and Freedom of
 Mind; and often reflect if it's made by
 the Rules of Christianity: First, If you

consider Justice to all the World, for that is due to all Men, even your greatest Enemies : Next, If your Designations of what you have, are according to the Merits or Necessities of those Friends and Relations you love ; and that neither Pride in heaping much where there was before Abundance, unreasonable Fondness without Merit, or any as unreasonable Disgust where the Pretensions are equal, do not influence you in disposing your Goods and Estate : But let sober Reason and true Christian Charity, be your only Rule. It may be safe to communicate your Intentions to some wise and honest Friend ; but chuse one who is not concerned by Interest, to be partial in the Advice ; and take Care the Law-part is done by a wise and honest Man, that Quarrels and Law Suits may, if possible, be prevented.

C H A P. VII.

Some Reflections on the Temper of your Mind, Regularity of your Passions and Affections, by way of Meditation and Examination.

1. IS the Temper of your Mind such as becomes one who is indeed dedicated to God? How are your Thoughts usually employed? What is the Current they most naturally take? Are spiritual Meditations most acceptable? Does the Reading or Hearing of some extraordinary Acts of Piety, or heroick Virtue, give you a pleasing Joy? For the best use of Thought is to represent the lovely Idea's of Virtue, till you are so charmed with its Beauty, as to resolve to obey its Dictates.

2. Do you find your Heart cleaves to, and esteems them most who excel in Wisdom and Piety? that such Conversation revives your Spirit? That you chuse it, tho' the Persons are obscure and contemned, rather than that of the Great, the Gay, and Witty of the World, if without Virtue? Do the Vices of others grieve you? Do you find an inward Abhorrence of what is sinful, ungenerous, selfish, or unsincere?

3. Observe also if your Mind is inwardly calm, and in a fit Disposition to reason

son clearly, and hear the still Voice of the Spirit of Truth.

Consider also what your Studies are ; if useful, at least innocent, to promote commendable Knowledge or Virtue ; and observe what Books please you most, and you relish best ; for all these are great Indications of the habitual State of your Heart and Affections.

4. Particularly observe your Conversation ; If you truly endeavour, as far as is consistent with your Station, Age, and Capacity, to make it as useful as you can that it be not to gratifie ill Nature, Levity, or Vanity, but friendly, or to keep up an innocent Cheerfulness ; for nothing more indisposes the Mind to clear Views of Truth, and right Apprehensions of the Nature of moral Perfections, than the empty Levity of some Peoples Conversation, where a false Show of Wit often corrupts the Understanding with bad Principles, as well as deludes the Affections with its deceitful Pleasures.

Ungoverned Appetite and Passion is the Parent of Darkness and Error, it naturally deceiving and clouding the Understanding, indisposing the Mind, by Prejudice, for finding Truth or chusing Virtue.

“ O My God, I can never reflect on the excelling Usefulness of Virtue to my present as well as future Happiness, but I love and am charmed with its Brightness and Beauty. I can see nothing

†

" nothing in what is called Pleasure,
 " Greatness, or Riches, worthy to be
 " compared to it : For its sake, I desire
 " to contemn all these, yea, Life it self.
 " But alas ! How little Honour do I do
 " to Religion or Virtue, by my Life ? How
 " often does Sloth or Fear to offend, or
 " Care to please, a vain World and its
 " erroneous Customs, betray me into Fol-
 " ly ? I know and approve my Master's
 " Will, the Christian Discipline, but I do
 " it not. O great Creator, who made me
 " after thy own Image, renew that I-
 " mage (defac'd by Sin) in Righteousness
 " and true Holiness. To Thee I dedi-
 " cate my Mind with all its Faculties and
 " Operations, humbly imploring it may
 " be in all things informed and ruled by
 " Thee : That so my Understanding may
 " rightly comprehend what is revealed
 " for me to know, my Memory retain,
 " my Will consent, my Affections imbrace
 " whatever is my Duty to believe or to
 " do.

" O dispel those Clouds and Darkness
 " that arise from my corrupt Nature, that
 " the Light of Truth may shine evident
 " in my Soul.

" O that I may never, by entertaining
 " any sinful Passion or Affection, grieve thy
 " Spirit, or resist thy divine Direction.

" O Divine Truth and Virtue, How
 " lovely are ye ? To be preferred, tho' ac-
 " companied with Poverty, Contempt,
 " Sickness, or whatever other innocent
 " Suffe-

“ Suffering I am capable of, before Beau-
“ ty, Wit, Riches, Honour, Health, Fame,
“ yea, the whole World, with a defiled
“ Conscience.

“ O that I may ever live at Peace with
“ Thee, my Lord, and with my self; and
“ then I cannot be miserable.

“ I ask neither Prosperity nor Adver-
“ sity, but Strength to do thy Will,
“ in whatever State thy Providence thinks
“ meet to place me.

“ O make me perfect, even as my Fa-
“ ther which is in Heaven is perfect.

“ O that my Thoughts, my Studies, and
“ Conversation, may be to encourage my
“ self and others, to pursue the straight
“ Paths of Truth and Virtue.

“ O Lord, I beg, as for my self, so for
“ all rational Beings, Grace and Mercy,
“ and all those divine and moral Virtues
“ that are suitable to their Places and
“ Callings, Necessities and Temptations,
“ that they may so see the Evil and De-
“ formity of Sin, as to hate and abhor it;
“ and the Beauty and Profit of Holiness,
“ as to love and practise it; particularly
“ that the Lives of all true Professors may
“ be as Lights set on a Hill, that may in-
“ lighten all the dark Corners of the
“ Earth; that thy Kingdom may come
“ with Power, and reform whatever is a-
“ miss in the Belief or Lives of Christians.

So go on to pray for such Graces and
Virtues that the Circumstances of any you
would pray for require. *I have*

[333]

I hate vain Thoughts, but thy Law do I love. Psal. 119.
Keep thy Heart with all Diligence, for out ^{113.}
of it are the Issues of Life. Pro. 4. 23.

And they that are Christ's have crucified Gal. 5. 24.
the Flesh, with the Affections and Lusts.

Be not conformed to this World. Rom. 12.

* And have no Fellowship with the unfruitful ^{5.}
Works of Darkness, but rather reprove them. * Eph. 5.

† They think it strange that you run not with ^{11.} † Pet. 4.
them to the same Excess of Riot, speaking ^{4.}
Evil of you.

Hearken unto me ye that know Righteous- Isa. 51. 7.
ness, the People in whose Heart is my Law,
fear ye not the Reproach of Men, neither be
ye afraid of their Revilings.

Be not deceived, evil Communications cor- 1 Cor.
rupt good Manners. ^{15. 33.}

The Righteous is more excellent than his ^{Prov. 12.}
Neighbour : But the Way of the Wicked se-
duceth them. ^{26.}

Make no Friendship with an angry Man. ^{-22. 24.}
Least thou learn his Ways, and get a Snare Ver. 25.
to thy Soul.

He that hath no Rule over his own Spirit, ^{-25. 28.}
is like a City that is broken down, and with-
out Walls.

Only by Pride cometh Contention. ^{-13. 10.}
A good Man out of the good Treasure of ^{Matt. 12.}
his Heart bringeth forth good Things ; ^{35.}

For from the Abundance of the Heart the Ver. 34.
Mouth speaketh.

Blessed are the pure in Heart, for they shall Mat. 5. 8.
see God.

I have as great Delight in thy Command- Psal. 119.
ments, as one that findeth great Spoils. ^{162.}
I hate

- Psal. 119. *I hate all evil Ways, but thy Law do I love.*
 11. *Thy Word have I hid in my Heart, that I might not sin against Thee.*
- Ver. 18. *Open Thou mine Eyes, that I may behold wondrous things out of thy Law.*
- Ver. 49. *I will speak of thy Testimonies also before Kings, and will not be ashamed.*
- John 7.7. *If any Man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.*
- Ver. 18. *He that speaketh of himself, seeketh his own Glory; but he that seeketh his Glory that has sent him, the same is true, and no Unrighteousness is in him.*
- 1 Tim. 6. 3. *If any Man consent not to wholesome Words, even the Words of our Lord Jesus Christ, that is according to Godliness.*
- Ver. 4. *He is proud, knowing nothing, but doting about Questions, and Strifes of Words, whereof cometh Envy, Strife, Railing, evil Surmisings,*
- Ver. 5. *Perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness; from such withdraw thy self.*
- Here is an excellent Rule, both for the Government of your own Mind, and Choice of Conversation; that you suffer not your Spirit to be agitated in useless Contentions, about Things of little or no Moment, which often begin in Pride, and end in Infidelity: From such Persons whose Minds are corrupt, and so indisposed to receive the Truth, and consent not to be tried by the Word of God, we are

I love
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are commanded to withdraw our selves ;
and it is safest so to do, except your Cal-
ling or Relation make it your Duty to con-
verse with them, and labour their Convi-
ction.

O My God, let not the false Appear-
ances of Wit delude or dazzle
my weak Mind ; but so assist my glim-
mering Reason with Divine Light, that
from the Contemplations of thy Works
and Word, I may see and abhor the
Folly of those who deny thy Being,
or thy Government ; and so purifie
my Heart by Obedience, that I may
from the Experience of the Excellency
of thy Laws, say, they are of God,
and that it is a good thing to serve the
Lord : As for those perverse Disputings
about Words that do not profit, for
Things not fully revealed, and are a-
bove humane Understanding, or little
available to Virtue or Godliness ; for
these Uncertainties, let me never trans-
gress that plain, that lovely Grace of
Charity, the Bond of all Perfection, and
safest Pasport to the new Jerusalem.

*And though I understand all Mysteries, and 1 Cor. 13.
all Knowledge ; and though I have all Faith,
so that I could remove Mountains, and have
no Charity, I am nothing.*

—Faith, Hope, and Charity, these Three ; Ver. 17.
but the greatest of these is Charity.

The Meek will be guide in Judgment : The Psal. 25.
Meek will he teach his Way. " O 9.

" O that I may still endeavour to keep my Mind humble, and empty of Self-will, and all Passions, that so with Child-like Simplicity, without Partiality or Prejudice, I may be ready to ascertain the pure and simple Truths of divine Revelation. O Thou who lightest every one that cometh into the World, let not my Mind be puffed up by Vanity and Self-conceit, nor my Affections byassed and soured by worldly Wisdom, and the Teaching of Men of like Passions: Let not Hope or Fear, Interest or blind Obedience, hinder my receiving and obeying thy Truth in the Love thereof, nor permit me to fall into that Pride and Obstinacy of adhering to, and defending Error, because I was once engaged in it.

" Neither, O heavenly Father, permit the various Opinions and Contentions of Men, to be to me Labyrinths of Error, or Temptations to Infidelity, Doubts, and Confusion; but make them to my self Motives of Humility, as being my self weak and fallible; and to my Neighbour, of Meekness and Charity; for Pride was not made for Man, nor furious Anger for the Sons of Men. Amen.

i. Let the foregoing Considerations of the Shortness of humane Understanding, move you to pray more earnestly to God for a greater Pouring forth of the holy Spirit, especially the Spirit of Love and mutual

keep continual Forbearance, to assist the Weaknesses of human Reason in the Discovery of all necessary Truths, and the faithful obeying and confessing what is known.

2. Let the Sense of the Shortness of our Knowledge, while in the Body, keep you humble and modest, so as not to be imperious and positive in your own Assertions, but make you long for a State when you will know as you are known perfectly and truly.

3. Let the Consideration of the great Depression Sin makes on the Faculties of my reason Mind, in the Pursuit of Truth and Conscience, be an additional Motive for your abomination of what is not only opposite to the Hopes of a Christian, but also to what the Glory of a Man, the Brightness of Reason, and the Faculties of his Mind. Lastly, Resolve neither to use or desire knowledge to satisfy Curiosity, to gratifie vain-glory, Pride, or a Spirit of Contentment; but for the Glory of God, the Perfection of your Being, and the Benefit of your fellow Creatures.

Refuse profane and Old-wives Fables, and exhort thy self rather unto Godliness. 7.

Unlearned Questions avoid, knowing that Amen. 2 Tim. 2. 23.

This is a faithful Saying; and these Things I Titus. 3. affirm constantly, That they which have believed in God might be careful to maintain good Works: These Things are good and profitable to Men.

Tit. 3. 9. - But avoid foolish Questions, and Gossipies, and Contentions; and Striving about the Law; for they have unprofitable vanity.

In the Service of the Spirit we have no advantage over the world.

C H A P T E R VIII.

Some Reflections and Examinations on the

Use you make of those outward advantages you are intrusted with,

As Friends, Riches, Reputation, Health, &c.

Consider all these as lent of God, who Steward you are, and to whom you must give an Account for them, if not used to the Glory of the Giver.

E X A M I N A T I O N.

Do you neglect no proper Opportunity to help your Neighbour under any Affliction of Mind or Body, this according to your Ability, and the Circumstances of your Duty to your Family and Station? Particularly,

I. Are you ready to instruct the Ignorant, where it is proper for you, and you are capable of doing it? And in particular, Are you ready to promote and contribute to those best of Charities, Teaching poor Children to Read and Write?

- Wife, and putting them into a Capacity
of getting an honest Livelihood
 12. To comfort the Afflicted, and heal
with kind and good Advices the Broken-
hearted
 13. To reprove, and to endeavour to re-
claim those who wander into the Mazes
of Sin and Error, and bring them back
to the Paths of Truth and Virtue.
 14. To assist with good Advice those
who require it
 15. Do you bear patiently the Ingratitude
and Injury you meet with for your Good-
will? And is Forgiveness easy to you?
 16. Do you pray for others heartily? For
tho' you can't relieve all, you may pray
for all.
 17. Are you ready to support and de-
fend, as you can, such helpless People as
are oppress'd by unjust Power or Malice,
especially the Strangers, the Fatherless,
and Widows
 18. Do you heartily rejoice at the Pro-
sperity of your Neighbour? And do you
not envy him if he exceeds you in tem-
poreal Advantages?
 19. Do you feed the Hungry, give
Drink to the Thirsty, cloath the Na-
ked?
 20. Do you harbour and shew Kindness
and Love to the Stranger
 21. Do you visit the Sick, and procure
what is needful to the Recovery of their
Health, and Quiet of their Minds?

i2. Do you not fling any into Prison who have nothing to pay you; but are you rather willing to contribute, according to your Ability, to the setting honest poor Men at Liberty; which is a great and noble Act of Christian Charity?

II. Consider if you use your Interest in your Friends to promote God's Glory and the publick Good, and to the Support of your poor Neighbour, if oppress'd; and to encourage them to assist in the carrying on any good Work?

Or do you not rather, or more willingly, employ your Interest in the partial Procuring the Advancement of yourself, or Friends and Relations, in Compliance with the Spirit of Ambition, Vanity, or Pride?

If you solicit for a Friend, take Care he is fit for what you pretend to for him. If for your self, endeavour to deserve what you desire, and then use a modest Application in it: This, if the Event is submitted to Providence, may be allowable: But all Methods of servile Flattery, Bribery, or the Defaming or Lessening the Merits of other Pretenders, or whatever Art is inconsistent with Christian Virtue, on which you dare not beg God's Blessing, is not by any Means to be made use of; nor can you think any Thing so acquired God's Gift, or that he will bless you in the Enjoyment of it.

Indeed

Indeed, had we a true Impartiality to our selves, and an exact Justice to our Neighbour, we could not oppose the Pretensions of such, as we were conscious to our selves were more capable of discharging what was pretended to than we could be: But this is a Degree of Virtue more to be admired than expected, so long as Self-love and Self-opinion reigns so unconstrainedly in the Breasts of most Men.

Lastly, As you are to examine if you give Alms suitable to your Fortune, so also if you dispense them prudently, and not out of Vanity, or to gratifie an easie good Nature, apt to be moved; but so as you judge may do the most good, and relieve the greatest Necessities, without any Regard to Vain-glory or Praise. Consider how well you manage your Estate; for a careles Prodigal can never be just, much less charitable. Examine your Expences carefully, and what may be decently retrench'd to help the Poor after a modest Computation of what your Station requires. Are you truly hospitable? that is, Do you cheerfully give a Share of what you have provided, especially to the Stranger and poorer Sort, providing a plain Plenty, clean and wholesome, according to your Ability? Both Covetousness and Prodigality are void of good Works; the one will not, the other cannot perform them; but you must not call Frugality Covetousness; the one saves

from Things useless, to imply better; the other lives only to lay up, and not to use at all. Therefore consider if you do not exceed what is necessary in Clothes, vain Feasings, Equipage, Change of Furniture, Gaming, &c.

If you have a Family, examine how careful you are in the Instructing and Correcting your Children and Servants. If you keep them to their Duty to God, to their proper Studies and Business; also if you are careful to advise your Servants, and teach them what is for their Good to learn, rewarding them according to their Deserts and your Ability or being willing to part with them for their Advantage. If you allow your Servants convenient Time for religious Duties, and direct them how to employ it, for the Good of their Souls and future State.

Examine also how you improve that Reputation you have in the World; if you make use of the Affection and good Opinion any have of you, to encourage them in good Works, to turn them from Sin and Vanity; if you reprove or advise where it is proper for you, with Humility, Meekness, and an affectionate Courage and Fidelity. Do you, in making your Friendship and Acquaintance, chiefly consider God's Glory, and to do Good in the being better'd by your Friends, or making them better?

After some serious Thoughts on these or the like Obligations to any other good Work,

Works, renew an humble Dedication of your self, your Estate, Friends, Interest, Reputation, &c. to the Honour and service of God; considering them all as Talents received from him, for which you are to give an Account.

Pray also for a Will entirely resign'd to God, in the keeping or losing of any of the Comforts of this Life; as Reputation, Friends, Fortune. Also where you find you are defective, renew your Resolutions in that Particular, with the Means how to do better. As if, your Defect is in Alms-giving, lay by for that Use such a Sum as may make Amends for that Neglect, and is suitable to your Ability; remembering that what you dedicate to God and good Works, you cannot without Sin alienate to your own Use; except Necessity makes it a Charity to your self, whom you may consider first in that Case.

O My God, how dare we pretend to love our Neighbour as our selves, when we will not abridge our Vainly and superfluous Expences for the Supply of their Necessities, and the Relief of their Miseries.

Shall I bestow on Luxury and Niceness, to please a vitiated Appetite, and encrease Desires, what would feed many starving Families with necessary Food? Shall I expend in vain Ornaments what would cloath many naked Backs? Is

“ not this inhumane, and contrary to the
“ natural Love we owe to our own Kind,
“ which the Light of Nature condemns;
“ and is directly opposite to the express
“ Precepts of holy Scripture?

“ How wretchedly has the sinful Cu-
“ stoms of the World prevailed, to ex-
“ tinguish so bright, so delightful, and
“ so plain a Duty as is that of Charit-
“ y and brotherly Love. O deplorable
“ Apostacy both from the Spirit and
“ Practice of the true Disciples of Christ
“ who went about doing good, and made
“ Love the Perfection of the Law! O
“ my God, preserve me from this most
“ dangerous and certain Mark of an An-
“ tichristian Spirit.

“ Shall I break my Sleep, and lose my
“ Time in vain and expensive Game
“ and Recreations, while so many Thou-
“ sands are forc'd to rise early and sit up
“ late to provide Bread for their Fa-
“ milies; who are so overworn with Care
“ and Labour, that they have hardly Time
“ for God's Service and necessary Rest?
“ And shall I weary my self with Vani-
“ ty, and so render my self less disposed
“ for God's Service, out of Choice, than
“ they are out of Necessity?

“ O wretched Abuse of Time and
“ Riches! Give me Grace to employ both
“ better or take them from me,

“ Give me rather honest Poverty, than
“ Riches to keep or expend to my own
“ Hurt, or the Hurt of my Neighbour.

“ O my

" O my Lord, direct and assist me so
" to use the Talents I receive, that at
" the last Day of Account I may hear that
" joyful Sentence, Well done good and
" faithful Servant, enter thou into the Joy
" of thy Lord.

Then shall the King say to them on his Mat. 25.
Right-Hand, Come ye blessed of my Father, 34.
inherit the Kingdom, prepared for you from
the Foundation of the World.

For I was hungry, and ye gave me Meat ; Ver. 35.
I was thirsty, and ye gave me Drink ; I was
Stranger, and ye took me in ;
Naked, and ye clothed me ; I was sick, and Ver. 36.
ye visited me ; I was in Prison, and ye came
unto me.

And the King shall answer, Verily I say Ver. 40.
unto you, for as much as ye have done it unto
the least of these my Brethren, ye have
done it unto me.

In as much as ye did it not to one of the Ver. 45.
least of these, ye did it not to me.

And these shall go away into everlasting Ver. 46.
Punishment : but the righteous into Life E-
ternal.

Whoso stoppeth his Ears at the Cry of the Prov. 21.
Poor, he also shall cry himself, but shall not 13.
be heard.

He that loveth Pleasures, shall be a poor -21. 17.
Man.

He that by Usury and unjust Gain en- ---28. 8.
creaseth his Substance, he shall gather it for
him that will pity the Poor.

If

- Job. 31. If I have withheld the poor from their De
16. fire, and have caused the Eyes of the Widow
to fail;
- Ver. 17. Or have taken my Morsel my self alone,
and the Fatherless have not eaten thereof;
- Ver. 19. If I have seen any perish for Want of Clo
thing, or any Poor without Covering.
- Ver. 20. The Stranger did not Lodge in the Streets,
but I opened my Door to the Traveller.
- Job 30. Did not I weep for him that was in Trou
25. ble? Was not my Soul grieved for the Poor?
- Deut. 15. Thou shalt surely give him, and thine Hear
10. shall not be grieved when thou givest unto
him: Because that for this Thing the Lord thy
God shall bless thee in all thy Works.
- Prov. 3. With-hold not Good from them so that
27. it is due, when it is in the Power of thine
Hand to do it.
- Ver. 28. Say not unto thy Neighbour, Go, and come
again, and to Morrow I will give, when thou
hast it by thee.
- 1 Tim. 6. Charge them that are Rich in this World,
17. that they be not high-minded, nor trust in un
certain Riches, but in the living God, who
giveth us richly all Things to enjoy.
- Ver. 11. That they do Good, that they be rich in
good Works, ready to distribute, willing to
communicate.
- Luke 14. When thou makest a Feast, call the Poor
13. 14. And thou shalt be blessed; for they cannot
recompence thee.
- Lev. 19. Thou shalt not hate thy Brother in thine
Heart; thou shalt in any wise rebuke thy
Neighbour, and not suffer Sin upon him.

Rebuke

Rebuke a wise Man, and he will love thee. Pro. 9.

He that rebuketh a Man, afterward shall 8.

admore Favour than he that flattereth with 123. 131.

is Tongue.

A flattering Mouth worketh Ruin: A Man --26. 28.

that flattereth his Neighbour, spreadeth a

Net for his Feet.

Faithful are the Words of a Friend, but --27. 6.

Kisses of an Enemy are deceitful.

He that regardeth Reproof is prudent. --15. 5.

He that refuseth Instruction, despiseth his --32.

Soul.

A Friend loveth at all Times, and a Bro. --17. 17.

is born for Adversity.

A Man that hath Friends, must shew him -- 18. 24.

If friendly.

Thine own Friend, and thy Fathers Friend, Pro. 27.

refuse not.

The Prince that wanteth Understanding, is --28. 16.

so a great Oppressor.

But he that hateth Covetousness, shall pro. --20. 21.

long his Days.

The Rod and Reproof give Wisdom, but -- 29. 15.

Child left to himself bringeth his Mother no

Name.

And thou shalt reach them (that is, God's Deut. 6.

laws) diligently unto thy Children, when thou 7.

takkest by the Way, and when thou liest down,

Poor and when thou risest up.

For I know him, that he will command his Gen. 18.

Children and his Household after him, and 19.

thine they shall keep the Way of the Lord to do Ju-

stice and Judgment.

Masters give unto your Servants that which Col. 4. 1.

is just and equal, knowing also that ye have

Master in Heaven.

Thou

- Levit. 25. Thou shalt not rule over him with Rigour
 43. thou shalt fear thy God.
- Psal. 101. Mine Eyes shall be on the faithful, the
 6. they may dwell with me.
- Psal. 101. He that worketh Deceit, shall not dwell in
 7. my House: He that telleth Lyes, shall not carry in my Sight.

*On Laying by any Gift to the Uses of
 Charity.*

“ O Lord, who didst accept of the
 “ Widow's Mite more than the
 “ larger Offerings of the Rich, because
 “ she gave it with a better Heart and
 “ greater Love, accept also this small
 “ Oblation of thy Servant: I cannot say
 “ it is all my Living, but I trust, through
 “ the Assistance of thy Grace, I am ready
 “ dy to part with all when my Obedience
 “ to any of thy Commands calls for
 “ it, or I cannot keep any Part without
 “ offending Thee, the Lord and Proprietor of all.

“ Lord, while I possess any Talents or
 “ Power or Riches, make me a faithful
 “ Steward, to dispence a due Proportion
 “ to the several Wants of my poor Brother,
 “ and to use the whole as one who must
 “ one Day give an Account to his Lord.
 “ But, alas! my whole Substance can
 “ give but small Relief to the insuperable
 “ Wants of my Fellow-Creatures,
 “ but tho' I can give but to few, I can pray

for all to that God who is mighty and willing to save.

Some Acts of Intercession for temporal Blessings.

O Most bountiful Lord and Creator, dispence to thy poor Creatures such Sorts and Degrees of the Comforts of this Life, as may most effectually tend to the restoring poor depraved, disordered Mankind to his first Perfection. Set over thy People such Kings and Rulers as are taught by Thee, to minister Judgment, and to seek the Welfare of the People they govern; and bleſſ all such Princes and Governors with Wisdom and Courage, with Vigor of Mind and Health of Body, and with the just Obedience of their Subjects, and Victory over their Enemies. Bless the faithful Shepherds of thy Flock, with divine Illumination and Knowledge, and the Gift of Utterance, and such Degrees of those Gifts and Graces bestowed on the first Preachers of thy Word, as is suitable to the Necessities of a corrupted World; that not seeking themselves, or their own Honour, they may find such Favour from Men, as may be most for thy Glory, and the Edification and Salvation of those committed to their Charge.

" Establish

" Establish and reward the faithful
" Councillor, the just Judge, and di-
" ligent Magistrate, with the Increase of
" Power, Riches and Honour.

" Bless the Fleets and Armies sent out
" to repress Tyranny, or to defend Truth
" and Justice, the Oppress'd and Perse-
" cuted, with Victory, and a secure and
" equitable Peace.

" Bless the pious Husbandman, with
" fruitful Seasons, and Plenty of Corn;
" the religious Merchants and Seamen,
" with prosperous Winds, and happy Re-
" turns; the upright Tradesman and Ar-
" tificer, with an increasing Success, and
" just Encouragement for their Industry;
" the honest Labourer, with a sufficient
" Store for Life; and so restrain the Spi-
" rit of Avarice, that none may want
" Food to eat, or Raiment to put on,
" when thy Providence has provided in
" this thy World enough and to spare
" for all its Inhabitants.

" And since thou hast commanded us
" to pray for our daily Bread, as well
" as for the Pardon of our Sins, and hast
" said, Thou wilt be intreated even for
" those Mercies and Deliverances Thou
" willest to grant, reflect not the humble
" Prayer of thy Servant for such tem-
" poral good Things, for my Friends
" Relations, Benefactors, as in thy Wis-
" dom Thou seest good for them. And
" O let thy Blessing accompany those
" thy Gifts; and if in thy Providence
" Thou

"Thou art pleased to enlarge the Portion of any, O increase their Hearts also, and direct their Minds so to employ them as may be most for thy Glory.

"Finally, O Lord, according to thy
"gacious Promise, add unto all those,
"from the highest to the lowest, who
"first seek Thy Kingdom and its Righ-
"teousness, all such temporal Blessings as
"are needful to their several Places, and
"may tend to their Sanctification and Sal-
"vation, that the profane may no lon-
"ger deride thy Providence, or say,
"Doth God regard? Is their Knowledge
"in the most High? But in thy due
"time so bless with Power and Ho-
"nour those who honour and obey thy
"Laws, that all Men may say it is thy
"Work, and that Thou Lord hast done
"it.

"O Lord, I confess we are unworthy
"of those Mercies which yet, if we have
"not, we perish: O help and save us,
"for thy Truth, and for thy Mercy

Take a yd. of this **linen** cloth.

... we should like to see the same kind of
cooperation between the two countries.

...to believe in us as we believe in Jesus.

RECORDED BY JOHN H. STONE **AT THE** NEW YORK CITY **STUDIO**

the big building we quote more as O'boyle.

Give us Grace o Lord, we beseech Thee.

He has right to do what he pleases. He has right to do what he pleases.

to the one who is to administer his
affairs.

A Morning Prayer for a Family.

" O Most Great, most glorious, and
 " Eternal Lord God, Thou art righ-
 " teous in all thy Ways, and Holy in
 " all thy Works, Infinite in Mercy and
 " Goodness to all that call upon Thee in
 " Truth, and hast promised, that where
 " two or three are gathered together in
 " thy Name, Thou wilt be in the midst
 " of them. Look down, we beseech Thee,
 " upon us thy unworthy Servants, who
 " are here before Thee, to present un-
 " to thy divine Majesty, the Morning
 " Sacrifice of our unfeigned Praises, ac-
 " knowledging that in Thee we live,
 " and move, and have our Being; that
 " Thou art continually pouring out
 " thy Benefits upon us; and that from
 " thy bountiful Hand we have received
 " many great and exceeding Mercies. We
 " desire, O Lord, in an humble Sense of
 " thy great Goodness, to bless and praise
 " thy holy Name, for thy manifold
 " Favours conferr'd upon us; and more
 " particularly, O Lord, we adore thy
 " glorious Majesty for preserving us this
 " Night past from the Perils of Darkness;
 " for raising us up in Health and Safety,
 " and giving us once more an Oppor-
 " tunity of calling upon thy Name.
 " Give us Grace, O Lord, we humbly
 " beseech Thee, to make a right Use
 " and Improvement of this, and all thy
 " other

" other Mercies; and though we have
" hitherto abus'd the Riches of thy
" Goodness, by living unprofitably under
" the kind and endearing Methods of
" thy Love, yet grant, O merciful Fa-
ther, that we may from henceforward
" live as becomes the Gospel of Christ,
" by denying all Ungodliness and world-
ly Lusts, and living righteously, sober-
ly, and godly, in this present World.

" And because we are notable of our
" selves to do any Thing that is good,
" vouchsafe us, we beseech Thee, the
" Assistance of thy Holy Spirit, where-
" by we may be enabled to withstand all
" the Enemies and Hindrances of our
" Salvation, and to bring into Subjection
" those rebellious Corruptions that are
" continually warring against our Souls,
" and which have too often prevail'd a-
gainst us.

" Put away from us, O Lord, what-
ever is hateful in thy Sight; and give
us those Things that are profitable for
our Salvation. Enlighten our Minds,
that we may know Thee; sanctifie our
Affections, that we may love Thee; and
put thy Fear into our inward Parts,
that we may dread to offend Thee.
Convince us throughly, O Lord, of
the great Evil of Sin, that being a-
fraid of nothing so much as thy Dis-
pleasure, we may endeavour in all things
to obey thy blessed Will, and to walk

A a

" before

" before Thee in Holiness and Righteousness all the Days of our Lives.

" Wean our Affections, O Lord, from the Things of this World ; and whatever our State and Condition may be here, give us Grace therewith to be content. In all our Passage through this Life, and our manifold Concerns about it, grant that in doing our Duty, we may make Thee our only Stay and Confidence, our Hope and our Trust, casting all our Care upon Thee, and entirely resigning our selves to thy good Pleasure in all Things ; that being anxious for nothing, but the Salvation of our Souls, and providing for that Time, when all earthly Comforts shall vanish away, we may live in thy Fear, and die in thy Favour, and be made Partakers of everlasting Happiness, thro' the Merits and Mediation of Jesus Christ our blessed Lord and only Saviour. Amen.

" And now, O Lord, we are entreing upon the Business of that Day, to which thy Providence has brought us, we humbly beg leave to commend ourselves and all our Affairs to thy Blessing and Protection : Enable us, O Lord, to discharge the Duties of our several Stations, and in all Things to keep a Conscience void of Offence towards Thee and towards Man. Let

" no

" not the World so far engage our
 " Thoughts, as to make us forget the
 " great Work we have to do; but in
 " all our Affairs in this Life, in all our
 " Businesses and Employments, let us
 " often remember Thee, and that great
 " Account we must one Day give, that
 " being duly mindful of thy continual
 " Presence with us, we may never dare
 " to do any Thing that is displeasing in
 " thy Sight. Guard our Souls, we hum-
 " bly entreat Thee, against the Assaults
 " of our spiritual Enemies, and defend
 " them from the Power and Dominion
 " of Sin, and especially from those Sins
 " that do most easily beset and insnare
 " us; and because we are but weak and
 " feeble Creatures, and are every Mo-
 " ment expos'd to a World of Dangers,
 " we beseech Thee likewise to take
 " Care of our Bodies, and to be with us in
 " our Going out, and Coming in, that no
 " Casualty or sad Accident (if Thou feest
 " it fitting) may come near to hurt us.
 " Give us such a Measure of Health, and
 " other temporal Blessings, as Thou feest
 " best and most expedient for us; but
 " above all Things, give us thy Grace
 " and Favour, that our Lives may be
 " Holy and comfortable here, and our
 " eternal State happy and glorious with
 " Thee hereafter, through the Merits, and
 " for the Sake of thy dear Son Jesus
 " Christ our Lord. *Amen.*
Our Father, &c.

An Evening Prayer for a Family.

" **O** Most Glorious and ever Blessed
 " Lord God, who inhabitest Eter-
 " nity, and dwellest in that Light which
 " no mortal Eye can approach unto;
 " we thy sinful and unworthy Creatures,
 " do with great Humility of Soul and
 " Body fall low on our Knees before
 " Thee, acknowledging that we are not
 " worthy to appear in thy Presence,
 " nor so much as to lift up our Eyes
 " to that Place of Purity where Thou
 " dwellest for evermore. O Lord, though
 " we are thus unworthy to speak unto
 " Thee, yet so infinite and condescend-
 " ing is thy Goodness towards us, as
 " to encourage our Addresses to Thee,
 " by many gracious Promises of Favour
 " and Acceptance. With humble Con-
 " fidence then, O Lord, we presume to
 " approach the Throne of thy Grace,
 " humbly beseeching Thee, in the Name
 " and for the Sake of thy beloved Son,
 " to be merciful unto us in the free
 " Pardon and Forgiveness of all our Sins.
 " We acknowledge, O Lord, that we
 " have acted foolishly and wickedly, by
 " doing those Things which Thou hast
 " forbidden, and by neglecting to do
 " those Things which Thou hast com-
 " manded: We have many Ways offend-
 " ed Thee, O God, and it is of the

" great Mercy that we are not consumed ;
 " O let that Mercy of Thine, which has
 " spared us so long, at last lead us to Re-
 " pentance, that we may forsake our evil
 " Ways, and turn unto Thee the Lord
 " our God, before that dreadful Day
 " comes upon us, when all Opportunity
 " of reconciling our selves to our offend-
 " ed God, shall be far from us. Give us
 " Grace, O Lord, seriously to consider the
 " great Work we have to do, and the
 " Uncertainty of that Time which Thou
 " hast given us to perform it in, that we
 " may not be so foolish as to consume our
 " Days in Vanity and Folly, in satisfy-
 " ing our corrupt Inclinations, indulging
 " our vicious Appetites : but graut that
 " we may walk before Thee in such a
 " holy and religious Manner, with that
 " Fear of thy divine Majesty, that Dread
 " of thy Displeasure, and with such an
 " earnest Sollicitude after the Things of
 " another Life, that we may daily grow
 " in Grace, and be continually advancing
 " towards an happy Eternity.

" Disengage our Affections, O Lord,
 " from the Things of this World, which
 " are but of a short Continuance, that we
 " may with greater Freedom and Liber-
 " ty aspire after the Attainment of that
 " Happiness, which is to last for ever-
 " more. Shew us the Foulness and De-
 " formity of Sin, and possess our Minds
 " with a lively Sense of those dreadful
 " Threatnings which Thou hast denoun-

" ced against it, that we may abhor and
 " forsake every evil Way ; and from the
 " Consideration of thy great Love to
 " Mankind, and those glorious Promises
 " Thou hast made us, we may in good
 " earnest give up our selves to the Love
 " and Obedience of thy Commandments,
 " and make it the great Study and Busi-
 " ness of our Lives to serve and please
 " Thee in all Things.

" Give us honest and upright Hearts,
 " such as no Interest can seduce, no Ad-
 " vantage prevail upon, to deviate from
 " the Ways of Truth and Justice ; and to
 " that End, restrain us from all immod-
 " erate Desires of the Things of this
 " World, from all Pride and Covetous-
 " ness, and from an insatiable Thirst af-
 " ter Riches, which must unavoidably
 " lead us into many Snares and Tempta-
 " tions. And O be Thou pleas'd so to
 " conduct us by thy good Spirit, through
 " all the Businesses and Employments,
 " through all the Calamities and Trou-
 " bles of this Life, that (whatever our
 " Condition may be in this World) we
 " may not fail at last to attain that Hap-
 " piness which Thou hast prepar'd for
 " them that love Thee. But, O Lord,
 " we pray not for our selves alone, but as
 " a Testimony of our unfeigned Charity,
 " do beseech Thee likewise to extend
 " thy Mercy to the whole Race of Man-
 " kind. Have pity upon all that are in
 " Ignorance and Error, upon those that
 " know

“ know Thee not, and have never heard
 “ of thy Name. Visit them, O Lord,
 “ with thy Salvation, and so bring them
 “ to the Light and Knowledge of thy
 “ Truth, that they may become the Fol-
 “ lowers of the ever blessed Jesus.

“ We pray Thee more especially to be
 “ gracious to this Church and Nation to
 “ which we belong ; give us all Grace
 “ seriously to repent of the Evil of our
 “ Ways, that Sin and Iniquity may not
 “ be our Ruine, but that we becoming a
 “ peculiar People, zealous of good Works,
 “ Religion and Virtue, Peace and Chari-
 “ ty may for ever flourish and increase
 “ among us.

“ Bless our Sovereign Lady Queen *An*,
 “ the Princefs *Sophia*, and all the Royal
 “ Family. Bless all that are put in Autho-
 “ rity under Her Majesty, both in Church
 “ and State ; grant that all their Designs
 “ may tend to the Advancement of thy
 “ Glory, and the Happiness and Prospe-
 “ rity of these Kingdoms.

“ Look with Pity and Compassion, O
 “ Lord, upon all thy afflicted Servants
 “ every where ; strengthen and support
 “ them under their Calamities, and give
 “ them, in thy good Time, a happy De-
 “ liverance out of all their Troubles.

“ Be merciful, O God, to all our Rela-
 “ tions, Friends, and Acquaintance ; for
 “ give our Enemies, reward our Bene-
 “ factors, and grant that we, and all
 “ thy People every where, may serve

" Thee from the highest to the lowest,
 " and at last be made Partakers of ever-
 " lasting Happiness.

" To these our Prayers and Interces-
 " sions, we desire likewise, O Lord, to
 " add the Sacrifice of our unfeigned
 " Praises to thy divine Majesty, ac-
 " knowledging it to be our bounden Du-
 " ty and Service, at all Times and in all
 " Places to give Thanks unto Thee, O
 " Lord, to whose infinite Goodness and
 " Mercy we owe all the Comforts of this
 " Life, all the Hopes and Expectations of
 " a better. To Thee, O Lord, we stand
 " indebted for innumerable Mercies and
 " Favours, in an humble Sense whereof
 " we adore and praise thy glorious
 " Majesty. Blessed be thy Name, O
 " God, for the Continuance of thy Mer-
 " cies to us this Day, for providing for
 " our Bodies, and taking Care of our
 " Souls, and for delivering us from those
 " many Evils that we have most justly
 " deserved; but above all, we bless and
 " praise thy holy Name for thine in-
 " estimable Love, in the Redemption of
 " the World by our Lord and Saviour
 " Jesus Christ, humbly beseeching Thee,
 " of thy great Goodness, O Lord, to
 " pass by our Unworthiness of these thy
 " Mercies, and to continue to us thy gra-
 " cious Favour and Protection; keep us,
 " we beseech Thee, this Night under the
 " Shadow of thy Wings, that no Evil
 " or

" or sad Accident (if it be thy blessed
 " Will) may come near to hurt us. Give
 " us quiet and refreshing Sleep, such as
 " may fit us for the Duties of the Day
 " following; and if Thou art pleas'd to
 " add another Day to our Lives, grant
 " that we may improve it to thy Glory
 " and the Benefit of our precious Souls,
 " through Jesus Christ our blessed Lord
 " and only Saviour, in whose prevailing
 " Name and Words we conclude these our
 " Prayers, *Our Father, &c.*

A Prayer for a Child, to be used Morning and Evening.

" **A** Lmighty God, who madest me,
 " and has preserved me to this
 " Hour, (blessed be thy holy Name;) look graciously upon me, and bless
 " me, I humbly beseech Thee: Pardon
 " all my Sins, and forgive whatever I
 " have done amiss, and give me Grace
 " to remember and put in Practice my
 " Baptismal Vow, by renouncing the De-
 " vil and all his Works. O do Thou
 " incline my Heart to that which is
 " good, and create in me an utter Dislike
 " of all Evil; put thy Fear and thy
 " Love in my Soul, that I may serve
 " Thee, and worship Thee, and keep thy
 " Commandments.

" Make me dutiful to [my *Father,*
 " *Mother*] obedient to my Teachers,
 " humble

“ humble and reverent to all my Betters ;
 “ meek and courteous to all People ; and
 “ enable me to do to others, as I would
 “ have them to do to me.

“ Preserve me from bearing Malice
 “ or Hatred in my Heart, from Lying
 “ and Stealing, Slanderizing and Evil-
 “ speaking, and all evil Thoughts, Words,
 “ and Actions. Guide me by thy holy
 “ Spirit, that I may live to thy Glory,
 “ and when I die, I may attain everlasting
 “ Life.

“ Lord, bless all my Relations and
 “ Friends, and save and defend them
 “ and me from all Dangers [this Day,
 “ Night, and] evermore, through Jesus
 “ Christ our Lord. Amen.

Our Father, &c.

* *A Morn-*

A Morning Prayer for a Young Person.

O Eternal God, and heavenly Father, Thou art the kind Author of my Being ; be thou the gracious Guide of my Life ; my Age is simple and unexperienced, O be Thou pleased to inspire me with true Wisdom from Above, that it may guide and direct me in all my Ways. I am come into a World full of Snares and Temptations, O do Thou fill me with the Knowledge and Love of thy Truth, that it may keep me from the Ways that lead to Destruction.

" I render unto Thee unfeigned Thanks for all the Blessings I daily receive from Thee, and for thy particular Preservation and Refreshment of me this Night past.

" O Lord, have Thou Mercy upon me, and forgive me all my Sins ; and give me Grace to fly all youthful Lusts, and to remember Thee my Creator in the Days of my Youth.

" O possess my Heart with the Fear of Thee, and Dependance upon Thee. Let me always walk as in thy Presence, as considering I must one Day die, (I know not how soon) and render an Account of all the Actions of my Life : Possess also my Heart, O my God, with that natural Tenderness for my Parents, and those that have

" the

" the Care of me, and with that Christian Sense of my Duty towards them
 " that my Language may be respectful
 " my Actions dutiful, and my whole Behaviour such, that I may not increase
 " the Burden and Care of their Life, but
 " prove a Comfort and Blessing to them
 " Bless me, O Lord, in my Learning
 " and deliver me from Sloth and Idleness,
 " and ill Company, and from all Dangers both of Body and Soul, and help me daily to increase in Knowledge and Wisdom, and all Virtue.

" I commend unto thy divine Providence [my Father and Mother, my Brethren and Sisters] all my Friends and Relations, and all this Family, and all Mankind; vouchsafe us, O gracious God, all those Graces and Blessings which Thou knowest to be most needful for us.

" Unto Thee, O my God, do I dedicate my Soul and Body, beseeching Thee to take them into thy Care and Protection, that they may be always employed in thy Service, and to thy Glory; that having served Thee faithfully in this Life, I may at last obtain Life everlasting, through the Merits and Intercession of my blessed Saviour and Redeemer, Jesus Christ our Lord; in whose holy Name and Words, I sum up my own and the Wants of all Mankind.

Our Father, &c.

An Evening Prayer for a Young Person.

O Almighty God and merciful Father, who willingly hearest the Prayers of all those that call upon Thee faithfully, I humbly beseech Thee to pardon whatsoever Thou hast seen a miss in me this Day in my Thoughts, Words, or Actions, particularly [here mention Particulars] Assist me, O God, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increase in the Knowledge and Love of Thee, my God, and of my Saviour Jesus Christ.

Shew me the Way in which I should walk, whilst I am young, and grant I may never depart from it.

Bless to me, I pray Thee, whatsoever good Instructions have at any Time been given me; help me carefully to remember them, and seriously to practise them, that I may be ever growing in Knowledge, in Wisdom, and in Goodness.

Bless and defend and save the Queen, and all the Royal Family, and all Orders of Men amongst us, from the highest to the lowest. Lord give them all Grace, in their several Stations, to be instrumental to thy Glory, and the publick Good.

“ Accept,

" Accept, O Lord, of my humblest
 " Praise and Thanksgiving for all the
 " Goodness Thou hast this Day, or at
 " any Time, shewed me; for all the Helps
 " of preventing or restraining Grace
 " Thou hast vouchsafed me; for whatever
 " I have done which is in any Mea-
 " sure acceptable to Thee; for whatever
 " Progress I have made in my Learning;
 " for thy Preservation of me, from all
 " the Miseries and Dangers which frail
 " Mortality is every Moment exposed to;
 " particularly for. [Here mention any par-
 " ticular Mercy God has bestowed upon you].
 " I humbly commit my Soul and Body
 " to thy Care this Night, begging thy
 " gracious Protection and Blessing.
 " And all these Mercies and Blessings
 " which I ask for my self, I heartily de-
 " sire for all my Relations and Friends,
 " and for all Mankind. Let it please
 " Thee to guide us in all this Life pre-
 " sent, and to conduct us safe to thy
 " heavenly Kingdom, through Jesus Christ
 " our only Lord and Saviour; in whose
 " most holy Name and Words, I con-
 " clude these my imperfect Prayers.

Our Father, &c.

Accept.

A Morn-

A Morning Prayer for a Servant.

O Lord my God, the great Creator
and Preserver of all Mankind ;
Thou hast preserved me this Night
past, which might have been my last ;
and for this, and all thy other Mercies,
my Soul does bless and praise thy
holy Name. Thou hast given me another Day, O give me Grace to spend it
to thy Honour and Glory ; O let it
not increase my Guilt and the Number
of my Sins ; but enable me to work
in it the Work for which Thou hast
sent me into the World, before the
Night of Death cometh, wherein I can-
not work. The Number of my Sins,
I confess, is too great already ; they
would sink my Soul down into Hell,
if the blessed Jesus had not loved me,
and given himself for me ; O do Thou
therefore mercifully, for his sake, grant
me thy Grace, that I may not in-
crease the Number of my Transgres-
sions, by running heedlessly or know-
ingly into the Commission of any Sin.
O God, Thou holy God, Thou Witness
of all my Actions, and Judge of all
my Thoughts and Affections, what would
become of me, if Thou shouldest en-
ter into strict Judgment with me ? How
should I stand before thy Tribunal, cov-
ered with the Guilt and Shame of so
many Transgressions ? Lord, I repent,
increase

“ increase Thou my Repentance ; I re-
“ pent of — [Here mention those Sins which
“ most burden thy Conscience]. O be Thou
“ reconciled unto me, and pardon me,
“ I beseech Thee, by the Merits and In-
“ tercession, by the Agony and Passion,
“ and all the painful Sufferings of thy
“ dear Son ; and not only pardon my
“ Sins, but deliver me, I beseech Thee,
“ from the Power and Dominion of them :
“ O assist me to break off those Chains
“ of Lusts and worldly Cares, with which
“ I have been tied and bound ; I am
“ conscious to my self of great Weakness
“ and Frailty ; O do Thou confirm and
“ strengthen me, who alone art able to
“ do it : Make me a clean Heart, O God,
“ and renew a right Spirit within me ;
“ give me a true Faith, and enflame my
“ Heart with a holy Love, that I may de-
“ light in thy Commandments, that I
“ may walk before Thee in Uprightness
“ and Fear, in Faithfulness and Hone-
“ sty, diligently seeking Thee, constantly
“ and cheerfully depending upon Thee,
“ and doing the Duty of my Place, not
“ with Eye-Service, but with Singleness
“ of Heart, as knowing that I shall be
“ accountable to Thee at the last Day, as
“ well for those Duties which I owe
“ my Master and Mistress, as for those
“ which are more immediately to be paid
“ to Thee. O Lord, keep me, I beseech
“ Thee, from all opprobrious and re-
“ proachful Language, from all Lying
“ and

" and Slander, and from all unjust and
 " deceitful Actions ; and after I have
 " done all, O Lord, suffer me not to fall
 " short of my Reward, through Pride or
 " Ingratitude; but make me always thank-
 " ful, always humble, always contented ;
 " neither withholding from Thee the
 " Praise due to thy infinite Bounty and
 " Mercy, nor from Man the Thanks due
 " to him, for any Act of Kindness or Cha-
 " rity towards me. Help me, O my God,
 " so to walk before Thee, that my Soul
 " may enjoy a true Liberty, that my Life
 " may be full of Comfort, my Death of
 " Peace, and my Eternity of Glory, thro'
 " Jesus Christ our Lord.

" And, O my God, bless not me only,
 " but this whole Family to which I be-
 " long ; Thou that art the God of Peace
 " and Love, sow in all our Hearts the
 " Seeds of unfeigned Charity, that we
 " may enjoy all the Comfort of a mutual
 " Affection, and of a mutual Assistance
 " and Aid in our several Places.

" O Lord, possess every Soul of this
 " Family with a just Sense of Duty to-
 " wards Thee and towards Man, that all
 " of us may be living Members of thy
 " blessed Son ; and being protected by
 " thy good Providence, directed by thy
 " Word, and assisted by the Influence of
 " thy holy Spirit, we may all of us at
 " last meet in the Family of Heaven,
 " where we shall adore and praise Thee,
 " love and enjoy Thee to all Eternity,

" through Jesus Christ our Lord; in whose
 " most holy Name and Words I conti-
 " nue to pray as he hath taught me, say-
 " ing, *Our Father, &c.*

An Evening Prayer for a Servant.

" **O** My God, my Strength, and the
 " Rock of my Salvation; the Day
 " is past, and the Night is come, O give
 " me Grace to remember that this Life
 " will ere long be past too, and that Death
 " will surely come; grant that I may
 " live, that my Work may be then fi-
 " nish'd, and I may have nothing else to
 " do when I come to die, but go to my
 " Rest, where I shall be invested with
 " Liberty and Glory eternal. How doe
 " my Soul praise Thee, O Lord, for thy
 " great Goodness, and all the preciou
 " Promises of thy Gospel? Thou ha-
 " called me indeed to be a Servant, but
 " Thou hast called me to be a Son, too
 " and an Heir of Eternal Life. Tho-
 " hast not indeed given me any grea
 " Portion of the Wealth and Honour of
 " this Life; but Thou hast given the ble-
 " sed Jesus to be my Redeemer, and the
 " Holy Spirit to be my Sanctifier, which
 " are Blessings far more valuable than all
 " the Riches and Splendor of this World.
 " O do Thou continue to me the Light
 " of thy Countenance, thy Grace, and
 " thy Truth, and I shall think myself
 " happy.

" happy, though my Condition should be
" very mean in this World.

" But, O my God, how often is this
" cheerful and blessed Light obscured by
" my Sins and Infirmities ? O my God,
" I have forgotten Thee too too often,
" though Thou hast given me my Being ;
" I have forgotten Thee, tho' Thou gavest
" thine own Son to redeem me ; not on-
" ly to free me from the Punishment due
" to my Sins, but from the Slavery and
" Dominion of them, and to procure for
" me Life Eternal. I have feared the
" Displeasure of Man, whose Breath is in
" his Nostrils, more than I have feared
" thine. O Thou just and holy Judge of
" Mankind. I have been more solicitous
" for the Bread that perishes, than for
" thy Favour, which is better than Life
" it self : I have done foolishly and wick-
" edly, in that I have broken thy holy
" Laws and Commandments, and have
" many Times, I confess, sinned against
" my Knowledge, thy Word, and the
" Motions of thy holy Spirit. [Here
mention thy particular Sins]. And be-
sides all this (vain and senseless Creature
that I am) I have been apt to re-
pine and murmur at thy Providence,
and to be discontented with my Con-
dition : But I repent, O my God ; I
repent of all my Sins and Wickedness,
and by the Assistance of thy Grace, will
do Works meet for Repentance, and

" serve Thee in Truth, and with an up-
" right Heart.

" Have Mercy upon me, O Lord, have
" Mercy upon me, and forgive me these
" and all other my Offences, and give
" me Grace to keep upon my Watch and
" Guard against them: Enable me sincere-
" ly to endeavour to repair and reform
" them, as much as in me lies, that I may
" every Day grow and increase in Good-
" ness, and be so much the fitter for
" Death, the nearer I do every Day ap-
" proach to it; and whenever it comes,
" let it find me, O Lord, in a Disposi-
" tion and Frame of Spirit fit to die,
" possess'd with an unshaken Faith, with
" an humble Resignation and Submission
" of Mind, with a holy Contempt of Earth,
" and a devout Love of Heaven: In the
" mean Time, O Thou Keeper of *Israel*,
" Thou who never slumberest nor sleepest,
" watch over me and this whole Family
" let thine Angels pitch their Tents a-
" bout us this Night; let us lie down se-
" curely; and let our Sleep be sweet and
" refreshing to us, for Jesus Christ's sake
" in whose most holy Name and Words
" beg all things needful both for my self
" and all that I am any way bound to
" pray for, saying as he hath taught me
Our Father, &c.

A Prayer to be used by a Servant at any Time of the Day, or that may be added to any other Devotions.

“ O Lord my God, Thou hast made
“ me, and dost dispose of all things
“ in a wise and excellent Order; Thou
“ hast placed me in the Condition of a
“ Servant, Thou hast appointed me this
“ my Station: O grant that I may dis-
“ charge the Duties of it zealously and
“ faithfully: Enable me to employ and
“ improve the Talents which Thou hast
“ intrusted me with, to thy Glory, and
“ the Good of my own Soul, and make me
“ useful and serviceable, honest and dili-
“ gent in the Station to which it has
“ pleased Thee to call me. O suffer me
“ not to fall into any Breath of Trust
“ with Man, lest I fall under the Venge-
“ ance of Thee my God.

“ O God, who givest Grace to the
“ Humble, but resistest the Proud, keep
“ me, I beseech Thee, from Pride and
“ Frowardness, from Discontent and Mur-
“ muring, and give me a meek and hum-
“ ble Spirit.

“ And, O Thou Lover of Peace and
“ Concord, enable me, I beseech Thee,
“ to live in brotherly Affection, Unity,
“ and Concord with my Fellow-Servants,
“ and grant that we may be a mutual
“ Comfort

“ Comfort and Assistance to one another,
“ as well in our spiritual, as temporal
“ Concerns.

“ Lord, let not my Soul, by any Connivance or Encouragement, or any other Act of mine, lie under the Guilt of being the Occasion of the Discontent, or Injury, or Ruine of any Family or Person; but make me an Instrument of Peace and Prosperity where-ever I am:
“ I know, O Lord, that Humility and Industry are Virtues that are not so pleasing to a carnal Mind; but do Thou make me sensible how great the Recompence of Self-denial, and all other Virtues, will one Day be.

“ Make me, O Lord, to remember, that I am always in thy Sight, and that Thou dost ponder all my Paths; that I may be fully convinc'd, that both my temporal and eternal Interest depends upon a faithful and conscientious Performance of my Duty; that so I may not be seduced or discouraged by any Temptation whatever; but still looking up to God, and having Regard to the Recompence of Reward, I may run with Patience the Race that is set before me, through Jesus Christ our Lord.
Amen.

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